

to accept a betrothal in behalf of one's daughter. Ib. 1
וְכִי יִרְשֶׁה אִישׁ אֶת בִּתּוֹ אֵת הָאִישׁ מִקְרֵשׁ אֶת בִּתּוֹ וְכִי יִרְשֶׁה אִישׁ אֶת בִּתּוֹ אֵת הָאִישׁ מִקְרֵשׁ אֶת בִּתּוֹ
betrothal, if she is a *nā'arah*, either in person or through
a deputy. Ib. 41^a אִם יִרְשֶׁה אִישׁ אֶת בִּתּוֹ אֵת הָאִישׁ מִקְרֵשׁ אֶת בִּתּוֹ a man is
forbidden to betroth his daughter as a child, (but must
wait,) until she is grown up and says, I like this man;
a. fr.—7) to cause a thing to be prohibited, esp. (by ref. to
Deut. XXII, 9) by planting seeds in a vineyard, or vines
among seeds; to cause condemnation. Kil. IV, 5 ... הוֹרֵשׁ
הוֹרֵשׁ אֶת הָאֵשׁ if a person sows within four cubits of
a vineyard, he has caused the condemnation of one row of
vines. Ib. V, 5 הָיָה זֶה מִקְרֵשׁ אַרְבָּעִים וְכִי הָיָה זֶה מִקְרֵשׁ אַרְבָּעִים וְכִי הָיָה זֶה מִקְרֵשׁ אַרְבָּעִים
he has made forty-five vines forbidden. Ib. VII, 2 וְיִאֲמַר מִקְרָאָהּ
to plant seeds near a dried-up vine is forbidden, but it (the
vine) does not cause the condemnation of the seeds. Ib. 3
וְיִאֲמַר מִקְרָאָהּ אֵלֶּי אֲנִי וְלֹא אֲנִי הַלְּבָנִים הַלְּבָנִים הַלְּבָנִים
the following plants make the planting of seeds in their neighborhood forbidden, but
do not cause condemnation of the seeds, if planted, or
their own condemnation. Ib. 5 אֵין אִדּוֹם מִקְרֵשׁ דְּבָר וְכִי אֵין אִדּוֹם מִקְרֵשׁ דְּבָר
no man can cause condemnation of a thing not his own.
Ib. 6 הָיָה זֶה מִקְרֵשׁ אֶת הָאִישׁ מִקְרֵשׁ אֶת הָאִישׁ מִקְרֵשׁ אֶת הָאִישׁ
he has caused the condemnation of his neighbor's seeds and must pay damages; a. fr.

Hithpa. הִתְקַדַּשׁ, *Nithpa.* נִתְקַדַּשׁ 1) *to be sanctified, glorified as holy.* Yeb. 79^a וְיִתְקַדַּשׁ שָׁם ו' a letter of the Law be uprooted (disregarded), but let the name of God be sanctified in public. Tanh. Sh'mini 1 וְיִתְקַדַּשׁ אֱלֹהֵינוּ שָׁם בַּמִּדְבָּר there (at the dedication of the Tabernacle) I shall be sanctified by (the death of) those that honor me. Lev. R. s. 12; a. fr.—2) *to be consecrated, dedicated;* (of the New Moon) *to be proclaimed.* R. Hash. 21^b עַד שֶׁיִּתְקַדַּשׁ ו' you may have thought, as well as the Sabbath is to be disregarded (by the witnesses travelling to the seat of the court), until they (the months) are proclaimed, it may also be disregarded (by the messengers carrying the announcement), until they are established. Ex. R. s. 15 הָיָה הַכֹּהֵן הַזֶּה הַכֹּהֵן received in it some sacred object, by which the vessel was consecrated; וְכָלִי הוּלָה מִתְקַדַּשׁ and a profane vessel became sacred. Shebu. 15^a אֵין חֲנוּכָה מִתְקַדַּשׁ ו' the Temple hall was not consecrated, until the priests ate therein the remnants of the meal-offering. Ib. 16^a הַחֲנוּכָה הַזֶּה הָיָה הַחֲנוּכָה the lower reservoir became consecrated through all these (ceremonies mentioned); a. fr.—3) (of mixed seeds) *to be condemnable, condemned.* Kil. VII, 7 מִאִמְתֵּי . . . מִתְקַדַּשׁ from what time are seeds of grain (planted among vines) to be condemned? Ib. הָיָה הַחֲנוּכָה הַזֶּה הָיָה הַחֲנוּכָה not to be condemned; a. fr.—4) *to be betrothed.* Kidd. II, 1 אִשָּׁה מִתְקַדַּשׁ בָּהּ ו' a woman may be betrothed in person or through her deputy. Ib. הָאִמֶּר. וְאִם אִישׁ יֹאמַר . . . if a man says to a woman, be betrothed to me with this fig. Ib. 45^b וְאִם אִשָּׁה יֹאמַר וְאִם אִישׁ יֹאמַר if she (the minor) was betrothed with her father's consent, but was married without it; a. fr.—5) *to sanctify one's self.* Sifra Yayikra, N'dab, ch. II, Par. 2 מִי שֶׁהוּא שֶׁהוּא he that is ready to sanctify himself (by vowing a sacrifice).

Nif. נִקְדַּשׁ 1) *to be sanctified; to become consecrated.*
 Tem. 14^a כִּדְּבָרְךָ כִּדְּבָרְךָ כִּדְּבָרְךָ in the one case it refers to
 being consecrated (by being put in a sacred vessel), in

the other to being offered. Bekb. ^{4b} לִירְקֵשׁ ... הוֹדוּרֵי they were admonished concerning the firstborn, that they be consecrated; a. e.—2) to be betrothed. Kidd. 48^a if she says, וְאֶתְּרֵשׁ לִי ... עֲשֵׂה זֶה לִּי make for me chains &c., and I shall be betrothed unto thee.

Hif. הִקְדִּישׁ 1) to cause sanctification. Zeb. 115^b לֹא תָבִי בָנֶיךָ אֶת הַמִּקְדָּשׁ לְבָנֶיךָ אֲנִי וְאַתָּה אֵלֶיךָ תִּקְדָּשׁוּ *thy* (Aaron's) sons died only in order to give thee an opportunity to sanctify the name of the Lord.—2) to sanctify, dedicate an object as Temple property (Lev. XXVII, 14-24). Arakh. VI, 2 הַמִּקְדָּשׁ נִכְסֵיךָ *if* a person dedicates his property to the Temple, but owes his (divorced) wife her *k'thubah* (כְּתוּבָה) &c. Ib. VII, 1 וְאִם מִקְדָּשׁוֹ לְפָנֶיךָ אֵין אֵין *you cannot dedicate* landed property within less than two or three years before the jubilee. Ib. 3 הַמִּקְדָּשׁ וְנִגְדָּלָהּ *if* he dedicated and then redeemed it. Ib. 5 אֵין אֵין אֵין *nobody can* dedicate a thing not belonging to him. B. Kam. VII, 2; a. v. fr.

Hof. הוקדש to be dedicated, consecrated. Meil. II, 8 משווקדשו . . . המנוחה the law concerning misappropriation of sacred things applies to meal-offerings as soon as they have been dedicated. Ib. 1 משווקדשו as soon as it has been designated for a sin-offering; a. fr.—Part. מוקדש; f. מקדשת; pl. מקדשים &c. Ned. V, 6 (48a) . . . אם הם מוקדש if they are mine, be they dedicated to the Lord. Ib. מקדשה אינה מנחה . . . מקדשה (read: מקדשה) a gift which is not made so that if the recipient dedicates it to sacred use, it is dedicated, is no gift. Bekh. V, 1 כל פסולי הדם כל מקדשים which became unfit for the altar; a. fr.

קֹדֶשׁ ch. same, *to be sanctified, sacred* (v. קִדְּשׁוּ). Shebu.
 15 **רֶגְלֵי**... שְׂרֵי הַלֶּחֶם (Rashi רֶגְלֵי קֹדֶשׁ *Ithpa*). it is through
 the slaughtering of the sheep that the two loaves received
 their sacred character. Bekh. 4^b **קֹדֶשׁ קִדְּשׁוּ** וכ' those
 firstborn that were consecrated, were consecrated &c.

Pa. קדש as preced. *Pi.*, to sanctify; to proclaim; to betroth &c. Targ. Ex. XXVIII, 41. Ib. XXIX, 1 לקדש (Y. לקדש). Ib. 44; a. fr.—Targ. Y. Deut. XX, 7 (not קדש, b. text ארש). Ib. XXII, 16 (h. text ותרד); a. e.—Shebu. 16^a קדש ויגדל קדש ק' and Ezra consecrated (the various places), although the Urim and Tummim were no longer extant. Pes. 106^a עיקר קדושא . . . רבי ק' תחלת יומא בעי לקדש the actual sanctification of the Sabbath must take place in the evening, for when one sanctifies the Sabbath, one must sanctify the beginning of the day. Ib. לקדש ק' ו' please, sir, recite for us the great Kiddush, v. קדושא. Ib. 101^a לקדש בביתא to recite the Kiddush in the house. Ib. 106^b מקדש ארפתא . . . זימנין at times, when he eared more for bread, he recited the Kiddush over bread.—R. Hash. 25^a וקדשה ו' . . . ויל go to 'En-Tab and proclaim the New Moon Day. Ib. בעין קדוש ק' ו' אמר he said (to the moon), to-night we desire to initiate the new month through thee, and thou standest here? Ib. וקדשה ב' בליליא Ms. M. and we may proclaim it at night. Shebu. 15^b ו' ודעד וקדש יומא ו' so that immediately after one has recited the blessing at the exit of the day (ותקלה), one might finish the building and consecrate it.—Kidd. 50^b מסבלי באחרא דמקדש וחרד where it is customary to send

the gifts after betrothal, v. סבל. Ib. 59^a לבריה... לקדושי to betroth a wife for his son (as his deputy); a. v. fr.—Part. pass. מקדש; f. מקדשא &c. Shebu. I. c. ... חריויהו both of them are consecrated at the same time. Ib. מק' how can even one of them be consecrated?—Pes. 101^a לכו בבירה אכילה^a (Ms. M. 2 מתקדש) and no Kiddush will be recited for you in your dining place; a. fr.

Ithpa. אקדש, אקדשא, אקדשה *Ithpe.* to sanctify one's self; to be sanctified; (of mixed seeds) to be condemnable; (of woman) to be betrothed. Targ. Ex. XXIX, 37. Targ. Lev. XX, 7. Targ. O. ib. X, 3; a. fr.—Kidd. 54^a מי מקדשא is Jerusalem itself consecrated ground? Ned. 31^a כיון דאין when Abraham was consecrated (as the bearer of religion), they (the Israelites) were called after him (they are no longer included among 'the sons of Noah').—Keth. 62^b אי מקדשא (some ed. מקדשא) if I consent to be betrothed unto thee, wilt thou go to college? Ib. איקדשא she was betrothed to him in secret, and she sent him (Akiba) away (to study). Kidd. 9^a לי אי ... מקדשא if I give it thee, wilt thou be betrothed to me? Ib. 12^a לא מקדשא a woman cannot be betrothed with a P'rutah; a. fr.—Pes. 105^a ויל חזי אי מקדשי יומא (Ms. M. קריש) go and see whether the sacred day has begun.

Af. אקדש, אקדשה 1) to sanctify, dedicate, Targ. Lev. XXVII, 14 (Y. ed. Vien. יקדש). Ib. 15. Targ. Jud. XVII, 3; a. fr.—2) to betroth. Kidd. 9^b עד דמקדשי ודור בעיל 9^b (Rashi) until he betroth her and consummates. Ib. 12^a ודא a man betrothed a woman with a piece of &c., v. כותלא. Ib. 12^b; a. fr. (interch. with *Pa.*).

קדש m., v. קדיש.

קדש m. (b. h.; קדש) [cut off, rejected, cmp. תרם] sodomite. Sifré Deut. 260 ודמיר ק' the sodomite whose crime is the severer one (v. infra).—*Pl.* קדשים. Esth. R. to I, 9 (expl. מעילל, Is. III, 12) ברחין ק' sodomites were among them (with ref. to ירחעללי, Jud. XIX, 25).—*Fem.* קדשה prostitute. Sifré I. c. קלה ק' the K'deshah whose crime is a minor one (compared with that of the Kadesh).

קדש (b. h.) pr. n. pl. Kedesh in Naftali, one of the cities of refuge. Macc. 9^b. Y. Meg. I, 70^a bot., v. אקדא.

ק' נוינא, קדש.

קדשא, קדש, קדש, v. קדש.

קד', קדשא m. (קדש) [cut out, ear-ring, nose-ring] (b. h.). Targ. Job XLII, 11. Targ. Gen. XXIV, 22. Targ. Jud. VIII, 24; a. fr.—*Pl.* קדשי, קדשיא, קדשיין. Ib. (ed. Wil. קדשי). Targ. O. Gen. XXXV, 4 (ed. Amst. O. a. Y. קד'). Targ. O. Num. XXXI, 50 ed. Berl. (ed. Vien. קד'). Y. I קדשיא, Y. II קדשיא; h. text עגיל. Targ. Prov. XI, 22 קדשיא ed. Lag. (oth. ed. קדשא, קדשי); a. fr.—Y. Sabb. VI, 8^b bot. (transl. עגיל, v. supra) קדשיא. Ib. קדשיא (transl. קדשיא, Is. III, 20), v. קדשיא. Lev. R. s. 33 קדשיין (transl. צמירי, Ez. XXIII, 42); Yalk. Dan. 1061. Yalk. Ps. 687 אנה I shall take (Esther's) chains and rings; Midr. Till. to Ps. XXII ed. Bub. קדשייא.

*קדשיין, pr. n. pl. (?) Kadashin. Y. Keth. VI, 30^d (comment. קר).

קהי v. קתה, קתא, קתא.

קהי m., קתה f. (preced.; cmp. פקה) dull, faint; 1) (of cutting tools) blunt; (of teeth) blunt and loose.—*Pl.* קהיין, קהיין, קהיין, קהיין. Midr. Sam. ch. XVI as with the grape vine ק' ו' שיניו ק' ו' he that eats of its unripe fruit, will have his teeth set on edge, so it is with Israel &c.; Lev. R. s. 36 (corr. version after Midr. Sam.).—2) (of limbs) wearied, benumbed. Y. Yoma VIII, 44^d בבא ק' ... in the case of one that had come from a journey, and his feet were benumbed; Y. Ber. II, 5^b bot.; a. e.—3) tough, hard, unyielding. Taan. 7^b (ref. to Koh. X, 10) אם ראתי ריקיע שק' כבירול ו' when thou seest the sky as tough as iron not sending down dew or rain; Yalk. Koh. 979 רור שהשקים קהיין ו' when thou seest a generation over which the heavens are as tough &c. Ab. IV, 20 ענבים קהיין hard (unripe) grapes, opp. בשולות.—*Transf.* (of intellectual subjects) tough, difficult, unsolvable. Yalk. I. c. עליו כבירול ק' when thou seest a student to whom his lesson is as tough as iron (Taan. 8^a שלמורי קשה; Ms. M. כדור). Pesik. R. s. 33 ו' and when a case was too difficult for me to decide, I asked &c.; Yalk. Job 917. Cant. R. to IV, 11; a. e.—4) fainting, having a morbid appetite. Y. Shebi. IV, end, 35^e חפ' אוכלות אורו for craving women are in the habit of eating it (the unripe grape).

קהי (b. h.; cmp. פקה) 1) to be dull, blunt; (of a sword) to slide off a hard object. Y. Ber. IX, 13^a ו' and the sword slid off Moses' neck and broke; Deut. R. s. 2; Yalk. Ex. 167 וקדוריה (corr. ace.). Gen. R. s. 78; Cant. R. to VII, 5 וקדוריה שיניו ו' and the teeth of the wicked (Esau) became blunt and loose.—2) to be tough, unyielding, hard. Num. R. s. 3 (ref. to Koh. X, 10) v. preced.—*Transf.* to be difficult, unsolvable. Cant. R. to III, 7 הלכה ... they all sharpened like a sword, so that, when a case came before them, the decision might not be too difficult for them. Ib. to IV, 4 קדוריה never was there a subject too difficult for them to decide; a. e.—3) to be wearied; to faint; esp. to have a morbid appetite (caused by the smell of a dish). Ib. to I, 12 the Lord sent them a sweet scent from Eden ודוריה and they were dying to eat (of the Passover sacrifice), v. ערה; a. e.

Hif. הקהי (with שן) to make blunt and loose; *transf.* to refute; to break the power of; to grieve. Mekh. Bo, s. 18 את אורח הקהי את שיניו thou, too, make his teeth blunt (refute his arguments). Gen. R. s. 99 (play on יקחה, Gen. XLIX, 10) מי שמקחה שני ו' he (the Messiah) that shall break the power of all nations; ib. s. 98. Sot. 49^a [read:] למד הקהי ו' (v. Rashi) they (the children of the wicked that died in their parents' lifetime) argue before him, ... if thou intendedst to punish them in the hereafter, why didst thou cause them grief while living? Ib. וקדוריה השיני ... thou hast gladden-

ed my heart (with the evidence of thy purity) and given me pain (by showing more affection for thy son than for myself). Snh. 109^b (play on **בן קהת**, Num. XVI, 1) **בן שד'** a son that brought grief over his parents; a. e.

Pi. קִרְהָה to pronounce unsolvable. Neg. IV, 11, v. קִרְהָה.

Nif. 1) *to become faint, powerless.* Koh. R. to X, 10 אם יִקְהוּ אֹמֵנוּ רַב if the nation whose power was as hard as iron, has grown powerless.—2) *to be tough, difficult.* Ib. אִם יִלְמֶדְךָ רַב if thy lesson is as tough to thee as iron (v. preced.).

Hithpa. הִתְקַחָה, הִתְקַחְתָּ; *Nithpa.* 1) *to faint, long for.* Yalk. Ex. 186 (ref. מִתְקַחָה, Ex. IX, 24) מִתְקַחָה לשוֹחֶזֶה (not שְׁלִיחוֹתָהּ) it (the fire) was dying to perform its mission; Pesik. Vayhi, p. 4^a וּבְיָמֵי מִתְקַחָה וּכ' A. r. (ed. מִתְקַחָה, corr. acc.) dying, that is longing &c.; Cant. R. to III, 11 מִיָּחָה וּמִתְקַחָה בְּשִׁבְלִי לְעִשְׂתִּי רִצּוֹן בּוֹרָא (corr. acc., a. read בּוֹרָא); Num. R. s. 12 (combining both versions) בּוֹרָא ... מִיָּחָה וּמִתְקַחָה לְעִשְׂתִּי (corr. acc.).—2) *to become tough, hard, unyielding, grievous, irksome.* Koh. R. l. c. אִם יִתְקַחָה שָׁמַיִם שָׁעַל וּכ' אִם יִתְקַחָה שָׁמַיִם שָׁעַל וּכ' if the heavens above you have become hard as iron &c., v. supra. Ib. אִם יִתְקַחָה שָׁמַיִם שָׁעַל וּכ' if the teacher has been unyielding to the pupil like iron (out of patience, and refusing to teach him) ..., and the teacher shows not a friendly face (does not relent) &c. Ib. אִם יִתְקַחָה שָׁמַיִם שָׁעַל וּכ' if the pupil has been annoying to his teacher (through his obtuseness or wearisome questions) ..., and the teacher refuses to explain &c.

קָהָה, **קָהִי**, ch. same, 1) *to be blunt (and loose); to be dull, faint*. Targ. Y. II Gen. XXXIII, 4 (Y. I אחמזמיוו). Ib. XXXII, 26 וקָהוּ (some ed. וקָהוּ, v. קָהוּ; Y. I וצוּ; h. text. ורחקו).—[Targ. I Kings XIV, 4 קָהָהוּ (ed. Wil. כחאָה; ed. Lag. כחאָה; h. text. קָמִי יוֹזֵ—2) *to be stale, distasteful*. Ber. 56^a פָּסִיד קָהָה עֶסֶק רַבִּי Ms. F. (ed. פָּסִידָה fr. קָהָה; Ms. M. פָּסִיד וקָהָה, read וקָהָה) thy business (wine store) will be stale (and taste) like a pomegranate.—Part. pass. קָהִיחָה, pl. קָהִיחִין (cmp. קָהִי, a. קָהִי). Lev. R. s. 19 קָהִיחִין הֵם אֵת הַכֵּלִים (the vessels with wine you have been examining) spoiled?; [Ar. s. v. קָהִיחָה is it spoiled?].—3) *to be unrelenting, rigorous*. B. Mets. 52^b דָּקָה אֲזוּזִי מִקָּרִי נֶפֶשׁ דָּקָה Ar. (ed. דְּמוּקִים) he who is rigorous in matters of coins (refusing a coin for slight imperfections) is called 'a malevolent soul' (v. נֶפֶשׁ).

Pa. קָהִי *to give an acrid taste to.* Pes. 116^a צָרִיךְ לְקַהֲיִיחַ one must give the pap (חֲרוֹסֶת) an acrid taste (with apples and wine).

Af. אָפּהײַט [to blunt a person's teeth,] to refute, argue.
Yeb. 110^b מִקְוֵה Ar. a. Var. in Rashi (ed. מִקְוֵה), v. אָפּוּר.

קְטִיּוֹת *f. (preced.) of שִׁנַּיִם bluntness of teeth; transf. old age.* Yalk. Lam. 96 שׁ' בִּן יִצְחָק the son that was given him (Abraham) in his old age, when he was one hundred years old.

קְהִירָא f, pl. קְהִירָא arguments. Yeb. 110^b Ar., v. אָקוּא.

קָהֶלֶת. v. קְהִילָה.

קָהַל (b. h.; cmp. קָהַל) *to call*.

Hif. יִתְקַהֵּל *to assemble*. Ber. 61^b; Ab. Zar. 18^a יִתְקַהֵּל *called public assemblies (to teach)*. Gen. R. s. 99 שְׂבִיטֵי קִרְיָו (some ed. בְּשִׁיבֵי קִרְיָו) when Korah will gather his followers for strife, my (Jacob's) name shall not be joined with them. Yalk. Ex. 408 כִּדְרֵי שִׁלְמֹנִי that coming generations may learn from thee to assemble congregations every Sabbath; a. e.

Nif. נִקְהַל to be assembled. Gen. R. s. 98 בשעה שזון פרשה . . . בִּקְהָלָם when they will be assembled against Moses in the party of Korah &c. Lev. R. s. 24 בִּקְהָלָם . . . פרשה . . . in this section (Lev. XIX) was proclaimed in full assembly (v. 1b. 2), because &c. Koh. R. to I, 1, v. קָהַל.

Hithpa. הִתְקַבֵּץ same. Gen. R. s. 99 (ref. to קָבַץ, Gen. XLIX, 10) מִתְקַבְּלִין עָלָיו . . . מִי he around whom the nations will group themselves.—[Num. R. s. 12 מִתְקַבֵּל, v. קָבַץ.]

קָהָל m. (b. h.; preced.) *gathering, congregation*. Y. Hor. I, 46^a bot. (ref. to Num. XV, 24, חֲזָרָה), כל השבטים קרויין ק' all tribes together are called *kahal*; ... כל שבט ק' every tribe for itself is called k; Bab. ib. 3^a ... כְּנֻן וְכ' רובו של ק' when six tribes have sinned, and they form the majority of the congregation (the entire people) &c. Ib. הוא דאיקרו ק' only they (the entire people) are called k. —Kidd. 73^a קָהָל וְרֵאָא a community of Israelites of undoubted legitimacy; סֶפֶק ק' of doubtful legitimacy; Y. Yeb. VIII, 9^b סֶפֶק בְּיֹרֵר ק'. Ib. [read:] קְהִילָתוֹ אֲרֻבָּה קְהִילָתוֹ אֲרֻבָּה four communities are meant by 'the congregation of the Lord' (Deut. XXIII, 2; 3; 4; 9); the community of priests, of Levites, of Israelites, and of proselytes. Mish. ib. VIII, 2 אֵלֶּה מִלְכָּה בִּקְהָל וְרֵאָא וְרֵאָא וְרֵאָא only to enter the congregation (to intermarry with Israelites); a. fr.—*Pl.*, v. קְהָלָה.

קָהָל **קָהָל** ch. same. Targ. Num. XVI, 3. Ib. XX, 4; a. fr.—Kidd. 73^a **קָהָל** **קָהָל** ed. (Rashi **קָהָל**) the (laws concerning priests and Levites) are derived from one of the verses (Deut. XXIII, 3; 4; 9) in which *kahal* occurs.—**קָהָל** **קָהָל** Ib. הנחיו נמי חרי ק' מינהו these (priests and Levites) are also two communities (requiring two verses with the word *kahal* in them); a. e.

קָהָלָהּ, קָהָלָהּ f. (b. h.) same. Y. Ber. VII, 11^c top וְכָל בְּמִקְהָלָהּ כָּל קָהָל 'in assemblies praise God' (Ps. LXVIII, 27), in every kind of assemblies (use a different phraseology for the appeal to praise God, according to the size of the assembly). Meg. 2^a וְכָל יוֹמֵי אָדָר the thirteenth of Adar was the date of gathering all Jews (Esth. IX, 18). Lev. R. s. 9 (ref. to Deut. XXXIII, 4) מִדְּשֵׁה קָהָל יִנְיָא אֵין וְכָל it is not written here, 'an inheritance of the congregation of Yannai' (privileged scholars), but of the congregation of Jacob (v. אֵין וְכָל); a. e. — *Pl.* קָהָלָהּ, קָהָל. Y. Yeb. VIII, 9^b bot., v. קָהָל. Ab. Zar. 18^a, a. e., v. קָהָל; a. fr.

קֹהֶלֶת (b. h.) pr. n. m. *Koheleth*, traditional surname of King Solomon. Koh. R. to I, 1 . . . למה נקרא שמו ק' למה נקרא שמו ק' why was his name Koheleth? Because his words were proclaimed in public meeting, as it is written (I Kings VIII, 1) &c.; a. e.—(ספר) *the Book of Koheleth*,

Ecclesiastes. B. Bath. 14^b ק' וי' סידרן the order of the books of Hagiographa is: Ruth, Psalms, Job, Proverbs, *Ecclesiastes* &c. Ib. 15^a ק' אנשי יב' the men of the Great Assembly composed Proverbs, Song of Songs and *Ecclesiastes*. Sabb. 30^b ספר ק' וי' בקשו the scholars wanted to exclude from the canon (v. יגזי) the book of *E*, because its words contradict one another; Koh. R. to I, 3; a. fr.

קְהַרְמָנָא *q. m. (Pers. Kāharmān) administrator, curator.* B. Bath. 46^b שׁוּיְהוּ ק' Ar. (read: שׁוּיְהוּ; v. **יְהִרְמְנָא**) they made him an administrator (of their property, and as such he let it out to tenants). Erub. 59^a רִשְׁכִּיתִי גְבִי ק' Ar. (ed. **יְהִרְמְנָא**) they are accustomed to meet at the office of the curator of the city, v. **יְהִרְמָנָא**.

ch. קום v. &c., גירקו, גירקו in, קר

קר m. (b. h.; v. קרה) 1) *circle, zone.* Hag. 12^a חרוי קר ירוק 12^a *tohu* (Gen. I, 2) is the green (or yellow) circle which surrounds the whole world (the horizon); Yalk. Kings 185 (ref. to I Kings VII, 23) זה קר ירוק ו' this is typical of the green circle &c. Num. R. s. 13 קר הים שעשה ו' the circle encompassing the basin which Solomon made (I Kings I c.); a. e.—2) [*cavity*] *the lower part of a trumpet.* Kel. XI, 7, v. קב.—[Tanḥ. Ahārē 1 קר שרתא v. קושרתא.]

קַיָּא ch. (preced., v. P. Sm. 3510; cmp. **פֶּנָא**) [*circle, window*,] *web*.—**Pl.** **קַיָּין**. Targ. Is. LIX, 5, sq. (Ar. **קַיָּין** f. *pl.*; h. text **קַיָּין**).—**V.** **קַיָּין**.

קִיץ (b. h.) *to spit*.

Hif. וְהִקְרָא same, *to vomit*. Sifra Aḥārē, end (ref. to Lev. XVIII, 25) מוֹטוֹ אֶת שִׁמְקֵיָּא like a man vomiting his food; Yalk. Lev. 599. Esth. R. introd. to Par. 3 (play on קִיקְלִיָּן Hab. II, 16) מִקְרָא מְלַמְעָן קִלּוֹן מְלַמְעָן (thou shalt be) vomiting above together with disgrace (nuisance) below; שִׁמְקֵיָּא . . . וְכִיּוֹן שִׁרְאוֹ and when the two chiefs of his legions saw that he was vomiting &c. Mikv. X, 8 וְהִקְרָאָן מִבֵּל if he vomited them after the immersion; a. e.

קִיאי m. *Kuay*, name of an unclean bird. Hull. 63^a
 ק' וקקאי (Rabb. D. S. has קוקי; Ms. M. קרי; Ms. R. 2
 קקאי וקקי).

קֹב m. (denom. of נִקֵּב) *cursing*, v. קָבָה.

קוֹבֵּא, v. next w.—[קוֹבֵּעֵא, v. קוֹבֵּא].

קִיבֵּה f. (b. h. קָבַה; קבב, v. קב) 1) *arched room, compartment*. Taan. 8^b כִּי יֵשׁ וְכִי יֵשׁ there is a sort of room in heaven from which the rains proceed; (Yalk. Ps. 789 *web*; v. Rabb. D.S.a.l. note 8). Men. 31^b שְׁלֹא יִעֲשֶׂה בֶּקֶץ that he do not write the door-post inscription in the shape of an arch.—2) *tent of prostitution* (Num. XXV, 8). Ab. Zar. 17^b, sq. לִישָׁב בָּךְ על בְּחוֹ בְּרוֹ Ar. (ed. של זִינוּת) his daughter was condemned to sit in a brothel. Gen. R. s. 91 הָיָה בָּךְ שָׁמָּה (some ed. קִיבֵּה) perhaps he (Joseph) is in a brothel (sold, for sodomy); a. e.

קִיבְּמִיּוֹת, קִיבְּמִאוֹת *f. pl. (קִיבֵּשׁ, v. קִיבֵּשׁ) pressed*
 or *pickled substances, sauces &c.* Y. Ab. Zar. II, 41^d ק' *שלוהן*
... sauces (or pickles) prepared by gentiles; Tosef.
ib. IV (V), 11 קִיבְּמִאוֹת ed. Zuck. (Var. קִיבְּמִיּוֹת, missing in
oth. eds.); Bab. ib. 38^b קִיבְּמִאוֹת (?) Y. Pes. III, 30^a ק' בִּירְחִיּוֹת
sauces from Bithra must be removed before
Passover (on account of an admixture of leavened matter);
פְּלִילִינִיָּא.

אָקאָפּיטוֹן v. קוביטין, קובמין

קובמירת, Y. Sabb. VI, beg. 7^d, a corrupt, prob. for פִּילְקִיָּרִית (φουλακτήρια) *charms, amulets*, v. שׁוּטְפֵּת a. תּוֹמְרֵת.

קִיבְטָרִיָּא m. (denom. of קִיבְטָאָר; cmp. הִלְיָרִיָּא a. III) *maker of pickles or sauces*.—**פִּיבְטָרִיָּא** Y. Ab. Zar. II, 40^b bot. ק' אֶפְלוֹן וְכ' the (Jewish) sauce-makers taught (gentiles) their trade, and were ruined; [comment. *jewellers*.]

קִיבּוּץ f. (κῠβηλα) *dice-playing, gambling*. Snh. III, 3 (among those disqualified as witnesses) הַמְשַׁחֵק בָּקִיבּוּץ the habitual dice-player; R. Hash. I, 8; Y. ib. 57^e top בְּקִיבּוּץ. Sabb. XXIII, 2 קִיבּוּץ (omitted in Bab. ed. 148^b) it is forbidden, because it is like gambling; ib. 149^a; a. e.

קִיבִּית f. (cmp. Syr. קריא, P.Sm.3510) *loom*. Y. Sabb.
VII, 10^c top כִּי מְשַׁרְיָא בִּקְיָא when he inserts the warp
in the loom.

קַרְבִּיָּסוֹמ m. (**יר** for **ים**; καρβεστής = καβιστής,
S.) gambler; (= καρπειτικός) crafty person. Yalk. Deut.
847 יזה הוא ק' ר' this man is a gambler, and he may go
and gamble and lose &c. Tosof. B. Bath. IV, 7 ... המכר
ק' if one sells a slave ..., and he turns out
to be a thief or a crafty person (swindler), contrad. to
גב Y. ib. VII, end, 15^d; Bab. ib. 92^b. Hull. 91^b
ליוסי, Y. ib. VII, end, 15^d; Bab. ib. 92^b. Hull. 91^b
אזתה אתה אהא ק' ר' art thou a thief or a burglar that thou art
afraid of the morning?; Yalk. Gen. 133. Bekh. 5^a
משה ר' או ק' ר' your teacher Moses was either a thief or a
swindler, or else a bad arithmetician.

קוֹרְבֵי־סִמְטָא ch. same. Y. Ned. V, end, 39^b [read:]
(v. Asheri to Gitt. 35^b) "ל וכן בר נש עבד אמר ליה ב'ק'
he said to him (who had vowed that he would make no
profits), does a man do that? Said he to him, (I vowed
to make no profits) as a gambler (Asheri l. c. quotes
קוֹרְבֵי־סִמְטָא).

קובטין v. קוביטין.

II. קבלָא v. קובלָא

פּוֹבְלִיאָס v. קוֹבְלִיָּס, קוֹבְלִיָּס.

קובלין, Y. Kil. IX, 32^d top, v. קולבין.

קִיבְּלָנָא m. (v. קבלא III) *a formula to ward off danger*, e.g. when complaining of a trouble to a friend, to say, 'may it never occur to you!' *Snh.* 104^b (ref. to *Lam.* I, 12 מִכָּאן לֵךְ מִן הַחֲדָרָה (לֹא אֵלֵיכֶם (לְקַבֵּל) (Ar. here we have a

Biblical support for the custom of saying, 'not to you'; [another interpret. in Rashi: *complaint* (v. צַחֲצִיחַ II), i. e. that a man in trouble should make it known to friends and appeal to their sympathy; v. Hull. 78^a].

קִיבָּנָה m. (קבב; cmp. אֶקְבִּיבִי *turret, battlement*.
B. Bath. 73^a bot. מְחוּזָא אֶקְבִּיבִי Ms. H. was
jumping on the battlements of Mahoza; (Ar. דְּחִייה נִקְיֵטָא
(קִיבָּנָה, read דְּחִייה, v. Rabb. D. S. a. l. note 100; ed., v. אֶקְבִּיבִי)

קֹבַעַת m. = **בֹּבַעַת**, *helmet, turban*.—*Pl.* **קֹבַעִין**, 'קֹב', **קֹבַעִיָּת**. Targ. Ez. XLIV, 18 (h. text פֶּאֶרִי). Targ. O. Ex. XXVIII, 40; XXXIX, 28 ed. Berl., v. **בֹּבַעַת**.

ק' דעיינא, קובעיא pr. n. pl. *Kob'aya* (*Tops or Hollows*) of *Aitha* (v. Hildesh. Beitr. p. 19 sq.). Tosef. Shebi. IV, 11 קביא עביא ed. Zuck. (Var. דאחון. קובע', קובאי); Sifre Deut. 51 קנייא עדיא; Yalk. ib. 874 קבייא עדיא; Y. Shebi. VI, 36^a קובעיא (only).

קובעת, v. next w.

קובעתה, קובעתא f. pl. (preced. wds.; emp. **קובעתה**)
[caps.] clods covering the field after the first ploughing,
 which require to be broken by being thrown up and scattered.
 Y. Shebi. IV, 35^a ק' **רמייך** (not **רמייך**); Y. Snh. III,
 21^b top **קובעתא, קובעת** (corr. acc.), v. **תאמנא**.

קובעת, v. preced.

קִיבָּה = h. קִיבָּה 1) *tent of prostitution*. Targ. O. a. Y. II Num. XXV, 8 (O. ed. Vien. קִיבָּה).—
2) *arched room, store-room*. Targ. Job XXXVIII, 25. Targ. Ps. LXV, 10 (cmp. Taan. 8^b quot. s. v. קִיבָּה). Targ. Y. Gen. I, 7.

קִיד (or **קִידָר**) m. (קִידָר; cmp. פִּד) *wooden bowl*. Kel. XVI, 1 הַבְּבִילִי קִידָר the Babylonian *kod* (a deep bowl, fragments of which may be used as receptacles); Tosef. ib. B. Kam. III, 11 הַקִּידָר (corr. acc.); ib. B. Mets. V, 10 הַקִּידָר (corr. acc.). Snh. 20^b קִידָר Ms. M. his bowl (was all that was left to king Solomon, v. גִּידָרָא II); Yalk. Kings 177; Tanh. Ahāre 1; a.e.

קִיָּיָה ch. same. Koh. R. to II, 10 קִיָּיָה; ib. to IX, 11 (not קִיָּיָה), v. preced.—Snh. 103^a קִיָּיָה Var. quot. in Rashi, v. קִיָּיָה.

קוֹרְדֵי־קוֹס v. קוֹרְדֵי־קוֹס.

קָדַל v. קָדַלָא

קוֹדֶם m., קוֹדֶמֶת f., v. קֶדֶם.

קודם m. (קָדַם) *antecedent*; (conj. a. prep.) *before*. Pes. 54^a שֶׁנִּבְרָא חֲדָשִׁים ק' before the world was created. Gen. R. s. 1 לְאוֹתוֹ שֶׁנִּבְרָא בו' ק' prior to that (divine throne) about which is written, 'firm is thy throne &c.' (Ps. XCIII, 2). Ib. s. 9 לֵכֵן ק' ere this. Ib. s. 21 (ref. to before Gen. II, 8) לִפְנֵי ק' long before &c., v. יָצָא. Ib. s. 21 (ref. to before Gen. II, 8) מִקֵּדְמָה ק' Gehenna was created before the garden.

of Eden; Yalk. ib. 34 מִקְדָּם. Gen. R. l. c. 'קָדָם לִגְנוֹן' the angels were created before &c.; Yalk. l. c. מִקְדָּם. Midr. Till. to Ps. XXIV כִּמְקָדָם as before; a. fr.

קָדָם v. קוֹדְמִי *pl.* קוֹדְמָא

קִדְקִידָא, קִדְקִידָא, v. קִדְקִידָא.

קוֹדְרָנְטִים m. sing. a. pl. (χοδράντης = quadrans)
quadrans, a Roman value equal to three Roman ounces
 (also called *teruncius*). Y. Kidd. I, 58^d Mus. (ed. קריריונטס,
 ed. Krot. קריר; Mus. also קורנטים, v. קִסְיָמִים; Tosef. B.
 Bath. V, 12 קונטרונין ed. Zuck. (Var. קונטרים, *pl.* קונטרין);
 Kidd. 12^a קונטרין, *pl.* קונטרין (corrupt. arisen fr. con-
 fusion of *quadrans* a. *teruncius*).

קֹדֶשׁ *m.* (b.h.) *קֹדֶשׁ sanctity, sacred affair, sacred ground, dedicated object.* Yoma 12^b, a. fr. בעליון ב'ק' v. עֲלֶה. Sabb. XVI, 1 כל כתבי הק' וב' all sacred scriptures must be saved from fire (on the Sabbath). Tosef. ib. XIII (XIV), 1 אין קורין בכתבי הק' we must not read from the Hagiographa (on the Sabbath); Y. ib. XVI, 15^a top אין קורין בכתבי הק' קורין בכתבי הק' אלא וב' Hagiographa except from the afternoon service onward. Bets. 5^a נראה אורו היום ק' וב' we observe the rest of the day as a holy day and the next day likewise. Pes. 104^a; Hull. 26^a, v. חול III. Ib. I, 7 ל' ק' ב'ין, v. בִּנְל; ib. ב'ין ק' between the stricter and the lighter sanctities; a. v. fr.—ק' שם ק' (sub. שם) sacred name, name of the Lord. Shebu. 35^b, v. חול III. Treat. Sof'rim IV, 6, sq.; a. fr.—רוח הק', v. רוח.—Esp. a) *sacred precincts, Temple ground.* Zeb. IX, 2 מקבלי ב'ק' חק' מקבלי כל whatever has become unfit within the sanctuary, the sanctuary accepts (it cannot be removed from the altar, if it was put on); לא ב'ק' חק' if its unfitness did not arise within the sacred precincts, the sanctuary does not accept it; a. fr.—b) חק' the Holy, contrad. בְּקֹדֶשׁ, a. to חקדשים ק', v. infra. Yoma III, 8; 6 ב'ין בתוך the precincts of the Holy. Midd. IV, 5; a. fr.—Pl. קֹדֶשִׁים חק', קודש חק', also קֹדֶשִׁי חק' most holy, esp. the *Holy of Holies*, the westernmost compartment of the Temple. Midd. I. c. Yoma V, 1; a. fr.—Cant. R. to I, 1 כל ב'ק' חק' הכתובים קדש וזה ק' חק' all Biblical scriptures are holy, but this (Song of Songs) is most holy. Y. Meg. III, 74^a, a. e. חק' נחום איש קדש Nahum, the man of extreme holiness; a. e.—Esp. קֹדֶשִׁים חק' consecrated objects, sacrifices. Zeb. V, 4 ק' חק' העולה קדש to the highest class of sacrifices. Ib. 6, sq. ק' חק' sacrifices of a minor grade. Ib. X, 2 ק' חק' מפני שהוא קדש because it belongs to the highest grade; a. fr.—חקדשי קדש things dedicated for the altar, sacrifices; חקדשי ב'ק' חק' objects dedicated (for their value) to be used for the needs of the Temple building. Tem. VII, 1, sq.; a. fr.—ק' (סדר) *Kodashim*, the fifth of the six orders of the Mishnah, Tosefta, a. Talmud Babli. Sabb. 31^a. Esth. R. to I, 2.

קודש ch. same, 1) *holiness, sanctu-*
ary &c. Targ. Ex. XXIX, 29. Targ. Ps. LI, 13. Targ. Ex.
 XXVIII, 29; a. fr.—*Pl.* קֹדֶשׁ, קֹדֶשֶׁת. Targ. Lev. XXI,
 22. Ib. XXII, 2; a. fr.—קֹדֶשׁ the *Holy of Holies*. Targ.
 Ex. XXVI, 33; a. fr.—2) *the Holiness, the Lord*, usu. with

קדחתא (abbrev. קב"ח, v. קדוש. Targ. Y. Num. XXI, 34. Targ. Y. Gen. XXV, 21; a. fr.—Ber. 7^a ב'ה רב' ... ומי is wrath before (to be ascribed to) the Lord? Keth. 77^b; a. fr.

קדחתא f. = קדחא, q. v.

קדחא v. קדחא.

קדחא v. קדחא.

קדחא v. קדחא.

*קדחא m. pl. (v. קדחא) *summer folds, flocks*. Targ. Prov. XXVII, 23 (h. text עדרים); v. קדחא.

קדחא v. קדחא.

קדחא v. קדחא.

*קדחא m. pl. (causarius) *sickly*. Gen. R. s. 73; Yalk. ib. 130 קדחא (f.).

*קדחא (= קדחא = קדחא, redupl. of קדחא; as to ק for ע, v. letter ע, a. Nöld., Mand. Gr. p. 72) *to appoint, make permanent*.

Ithpe. אדקדחא, אדקדחא, אדקדחא. Targ. Prov. X, 30 נקדחא, read נקדחא (Var. ed. Lag., a. oth. ed. נקדחא, read: נקדחא; ed. Lag. a. oth. נקדחא; h. text נקדחא).

קדחא v. קדחא.

קדחא v. קדחא.

קדחא m. (קדחא) [*shrunk*,] *undersized*. Succ. 32^a top, v. קדחא. —*Pl.* קדחא. Sifré Deut. 343 in the suite of a king יש בה בני אדם נאים ויש ... קדחא there are persons statelier (than he), and undersized &c.; (Yalk. ib. 951 ... ארוכים ממני קדחא).—V. קדחא.

קדחא f. (b. h. קדחא; קדחא) *curls, locks*. Ned. 9^b קדחא and his curly hair was arranged in locks; Y. ib. I, 36^d bot.; Tosef. Naz. IV, 7; Y. ib. I, end, 51^c; Bab. ib. 4^b; a. e.—Pesik. R. s. 26 מסלסל ... בעל קדחא thou didst put up for them Elijah, the curly-headed man, and they sneered and laughed at him, (saying,) behold &c., v. סלסל; Yalk. Jer. 262.—Masc. form: קדחא. Deut. R. s. 2 תפסת קדחא (corr. acc.; ed. Wil. the front hair cut so as to form 'a handle of the locks' (a gentile custom, v. קדחא).

קדחא m. pl. (a cacophemism for קדחא; v. next w.) *churches*. Sub. 74^b, v. קדחא.

קדחא f. sing. a. pl. (קדחא, onomatop., emp. a. קדחא) [*bleaters*,] *flock of sheep*. Gen. R. s. 74; Yalk. ib. 130 קדחא when he saw a fine flock, he (Laban) took it for himself. Gen. R. s. 64 קדחא formerly thou hadst one flock only, but now thou hast many of them; Yalk. ib. 111

קדחא (masc.).—[Targ. Prov. XXVII, 23 קדחא Ar. (v. Koh, Ar. Compl. s. v. קדחא); v. קדחא.

קדחא, Y. Ab. Zar. III, 42^d, a corrupt. for קדחא.

קדחא, v. קדחא.

קדחא v. קדחא.

קדחא, a. next w.

קדחא f. pl. (קדחא), only in אדחא *cut pieces, clods of earth*. Maas. Sh. V, 1; B. Kam. 69^a קדחא (Ms. F. קדחא; v. Rabb. D. S. a. l. note 20). Gen. R. s. 42, beg. דחה אוכל דחה אוכל he (R. El. b. Hork'nos) ate (sucked) lumps of earth; Yalk. ib. 72 קדחא.

קדחא pr. n. f. (?) *Kuzzith*. Cant. R. to VIII, 6 סמון בר קיסי (some ed. קדחא); Pesik. Vattomer, p. 134^a קדחא.

קדחא, v. קדחא.

קדחא, v. קדחא.

קדחא, קדחא, קדחא, v. next w.

קדחא m. (κοσμοκράτωρ) *lord of the world, cosmocrator* (a title of the Roman emperor); in gen. *universal chief*. Tanh. Vaëra 5 על שיהיה קדחא ... שיהיה קדחא all kings came and crowned him (Pharaoh) the cosmocrator over all kings; Ex. R. s. 5 קדחא (corr. acc.). Y. Ab. Zar. III, 42^c bot. וקדחא and if you say, he is cosmocrator, he rules over the dry land, does he rule over the sea?; Y. Ber. IX, 13^b top קדחא. Esth. R. to I, 2 קדחא no king that is not cosmocrator of the world, dare sit in it (Solomon's throne). Pesik. R. s. 3 קדחא ... קדחא (corr. acc.) the Lord has made him (Joseph) a ruler, and should I not do him honor? Cant. R. to VIII, 6 על קדחא although I have appointed thee chief executioner of my creatures &c.; Lev. R. s. 18 קדחא (corr. acc.); a. e.—*Pl.* קדחא. Gen. R. s. 58 קדחא (read: מלכים) be (Abraham) pursued four kings with the titles of cosmocrator. Esth. R. introd. to I, 9 קדחא three kings that shall be rulers from end to end of the world; Cant. R. to III, 4 קדחא (corr. acc.); Pesik. Shek., p. 14^a קדחא (corr. acc.); Yalk. Kings 247 קדחא, קדחא (corr. acc.).

קדחא m. pl. (κοσμηδία S.) *ornaments, jewelry*. Y. Ned. IV, beg. 38^c קדחא (Ar. קדחא) dare they not lend them the jewelry which they wear?

קדחא, v. next w.

קדחא m. pl. (also used as sing. f.) (κόσμος) *jewelry*. Deut. R. s. 2 end קדחא like the case of one that stole jewelry from the royal palace, and gave it to his wife. Yalk. Num. 732 (not קדחא); Y'lamd. to Num. XI, 1

quot in Ar.—Yalk. Deut. 854 איתח ... אני נחרי ק' I gave (my daughter) jewelry, and you lost it. Pesik. R. s. 12. Tanh. ed. Bub. Mikketš 9 ק' שלך וכו' ... אם בא if a man should come to borrow thy jewels, wouldst thou lend them to him?; Yalk. Job 919. Gen. R. s. 19 ... כל ק' Ar. (Ar. ed. Koh. קוזמירין; ed. קוזמיקון) all his jewels are there (in that barrel), and he wants to marry another wife and give them to her; Pirké d'R. El. ch. XIII קומיס קומיא (corr. acc.).

קוזמיקון m. (κοσμοικός) *universal*; (of a wind) *extending over the whole world*. Gen. R. s. 24 וכו' אלא וכו' there is no universal wind (mentioned in the Scriptures) except that in the case of Elijah (I Kings XIX, 11); Koh. R. to I, 6 (not קין ...); Y. Ber. IX, 13^d top קוסמיקון; Yalk. Kings 219 קומ' (corr. acc.).—[Gen. R. s. 19, v. קוזמין.]

קוזמירין, Gen. R. s. 19 Ar. ed. Koh., read: קוזמירין (v. next w.), v. קוזמין.

קוזמריא m. pl., v. קוזמיריא.

קוזקוקחא f. pl. (נקז) *vessels for blood-letting*. Y. Nidd. II, 50^b top קוזקוקחון באילין ... brought (for comparison) ... the various sorts of blood contained in their (the blood-letters') vessels.

קוקחא, v. קתחא.

קויט (b. h.; emp. קוין I) [*to shrink*,] *to feel aversion, be disgusted*.

Nif. same. Pesik. B'shall., p. 81^b ער ... לא חספיק ... שנקשה נפשו עליו (for נקשה, v. Job X, 1) he had not eaten much of the foul things, when he felt disgust; Yalk. Ex. 225.

קויט ch., *Ithpol.* אקוקשט, v. קשט.

קויטב, v. next w.

קויטבי f. (קטב) *small wine or olive press with a cylindrical beam*. Sifra B'har, Par. 1, ch. I זרים אין עושין זרים (in the Sabbatical year) you must not press olives in a *bad* (v. בר II) or in a *kuṭṭbi*; Shebi. VIII, 6 Ms. M. a. Y. ed. (Mish. a. Bab. ed. קושב); Y. ib. 38^b; Tosef. ib. VI, 27 קרבי (ed. Zuck. קינבי, corr. acc.). Tosef. Toh. X, 22 קרבי (corr. acc.). [In later Hebr. קוטב *pole*; Arab. *polar star*.]

קויטזמי, v. קשיזמא.

קויטין, v. קויטין.

קויטין, v. קישע.

קויטית f. *Kuṭṭith*, a small liquid measure. Sifra K'dosh., Par. 3, ch. VIII (expl. בשורה, Lev. XIX, 35); Yalk. Lev. 617.

קויטלא, Sifré Num. 89 סק בק' read: אסקויטלא, as Yalk. ib. 735; v. אסקויטלא II.

קויטלאות *chains*, v. קשלא h.

קויטליזין, v. קשליזין.

קויטמא, Midr. Till. to Ps. XII, v. קויטמא.

קויטמיה, v. קשמיה.

קויטן m. (קטן) *minority, childhood*. Keth. II, 10 ראלו ... the following are admitted, when they are of age, to testify to what they have seen as minors. Y. ib. 27^a top לא הא בקיטן but as long as they are minors are they not admitted?

קויטנה, קויטנה m. (preced.) 1) *the thinner side*. Sabb. 134^a, v. אוילמא. Y. Sot. VII, 21^d, v. עיבדא.—2) *tail*. Targ. Y. I Ex. IV, 4 (Y. II קויטני *pl.*).

קויטנין m. pl. (v. קישניר) *the beans of colocasia* (ciborium). Maasr. V, 8 וכו' פטורין וכו' Bab. ed. (Y. ed. Mish. ed. קויטניה) the colocasia beans are likewise exempt &c.; Tosef. ib. III, 14 וכו' ed. Zuck. (Var. וקנישין, oth. ed. וקנישין, corr. acc.) the beans beneath them (the colocasia leaves).

קויטניה, v. preced.

קויטעה, v. קישעה.

קויטעין, קויטעין = מקיט', v. קישע.

קויטרא, v. קישטרא I.

קויטרינין, v. קויטריניס.

קויטריס, Midr. Till. to Ps. XLV, v. קויטריס.

קויט, קויט (b. h.) [*to circle*, v. קין] *to cave or heap up, gather*. Part. pass. קויד. Y. Ber. VI, 10^d ידו קויט even when the oil is held in the hollow of his hand.

Hif. 1) *to gather, to conduct water courses into a common bed*. Y. Kil. IX, 32^c bot.; Y. Keth. XII, 35^b bot. Diocletian united several rivers and made it (the bay of Emesa); Midr. Till. to Ps. XXIV (corr. acc.), v. קיטין. Num. R. s. 13 וכו' when the Lord, on the third day of creation, gathered all the waters in one place; a. e.—2) *to add to the capacity of a bath*. Tosef. Shek. I, 2 כשר להקיות עליו ... a bath which has the (legally required) capacity of forty S'ah is fit to be added to (by carrying water into it in vessels). Tosef. Mikv. III, 6; a. e.

Pi. קויה, קויה *to look out* (emp. קויה a. קויה) *to wait, hope*. Gen. R. s. 5 (play on קויה, Gen. I, 9) וכו' let the waters look out for me (to see) what I shall do &c.; ib. s. 28; Lam. R. to I, 17; Yalk. Gen. 7; Yalk. Ps. 848; [perh. to be read קויה *Nif.*]. Midr. Till. to Ps. VI ... ודחית and the patient anxiously waited for the physician (asking), when will he come? &c.; Yalk. ib. 635. Cant. R. to II, 8, v. next w.; a. fr.

קויט, קויט f. (preced.) *hope, wish*.—*Pl.* קויות, קויות. Cant. R. to II, 8 קויה וכו' ... three noble wishes

did the Israelites entertain at the Red Sea, they wished for the Law &c.

קרינא, v. קרינא.

קריסטור m. (quaestor) *quaestor, chancellor* (corresp. to the office of (סופר). Lam. R. to II, 1 (ref. to Ez. IX, 2) 'ק' ספקטור וכ' (Ar. קריסטור, ed. קסטור; corr. acc.) that angel served in three capacities, as chancellor, executioner and high priest; Yalk. Ez. 349 'קריס' (corr. acc.).—V. קוסדור.

קולבליאס, v. קולבליאס.

קול m. (b. h.; v. קהל) *voice, call, sound*. Ker. 6^a; Pes. 26^a 'ק' מראח וריח וכ' the enjoyment of sound, sight or smell does not come under the category of misuse of sacred property (מעיילת). Zeb. 88^b על ירכפר שבק' ויכפר על (מעיילת). let that which is accompanied by sound (the high priest's robe) bring atonement for evil sound (evil talk). Gen. R. s. 17 קולא דוילך woman's voice is penetrating. Pes. 56^a רס בק' in a loud voice, opp. בהשאי. Keth. 16^a bot. יש לח ק' is spoken about, is known among people; a. v. fr.—ק' ברה, v. ברה I.—Pl. קולות, constr. קולי. Ex. R. s. 5 'ק' הכול יוצא ונחלק לשבעים ק' וכ' the voice (of revelation) went forth and was divided into seventy voices corresponding to seventy languages. Ber. 15^b 'ק' בקולי under loud cries; a. fr.—[קול מזמירא, v. מוירא].

קול to be light, v. קיל.

קול or קול m. (preced.; v. קלל) 1) *light matter*.—Pl. קול; constr. קולי. Sabb. 29^a כאן ומק' מטליות שנו כאן and they teach here rules about one of the pettiest kinds of strips. Ib. 39^b מן מטליות מן קול except the rule concerning the lightest kinds &c.—2) *lenient practice*, opp. חומרי. Hall. IV, 5 קולא נמצא חומרי consequently the stricter opinion (of R. Akiba) implies the eventual lenient ruling. Y. ib. 59^d bot. קולא חומרי the lenient rule implies eventually the stricter rule. Snh. XI, 2 קולא חומרי his severer offence (in giving a practical decision without authorization to teach) is the cause of his acquittal from responsibility.—Pl. קולא, קולא. Y. Snh. XI, 30^a bot. Hull. 43^b bot. קולא. מקולא he that follows the school of Shammai where its rulings are the easier, and again the school of Hillel where its rulings are the easier. Ib. 44^a בקולא חומרי, v. חומרי I. Keth. 110^b וכ' חומרי they taught here one of the lenient practices concerning the wife's dowry; a. e.—קולא (fr. קולא) *light, minor sins*. Y. Snh. X, 28^b top 'ק' חומרותיו ... Ahab's minor offences were as heavy as Jeroboam's heaviest sins; (Bab. ib. 102^b ... קולא (בחומרי).

קולא ch. same, *lenient rule, easier practice*. Y. Ab. Zar. V, 44^d וכ' לך ... לך את סבר הדא you may think that this opinion of R. S. b. G. is an alleviation, but it is nothing but a restriction. Bets. 3^b כל ספיקא דרבנן לך a doubtful case in which a rabbinical enactment is under consideration, is decided in favor of the easier practice; a. fr.—Pl. קולא, קולא. Pes. 55^a top קולא ק' קולא the teacher (in

saying there is no difference &c., 54^b) speaks only of alleviations (permitted acts).

קולא I, קולא m. (קולא, emp. קולא I a. 1) *compartments, enclosure*. Targ. Y. II Num. XXV, 8 Ar. (ed. קולא).—Pl. קולא. Targ. Y. Num. XXIV, 25 (corresp. to h. קולא, Snh. 106^a). Targ. Y. Gen. VI, 14.—V. קולא I a. קולא.—2) *snare*. Targ. Am. III, 5. Targ. Koh. IX, 12 Bxt. (ed. קולא). Targ. Ps. LXIX, 23 (ed. Wil. קולא; Ar. קולא, Ms. קולא). Ib. CXXIV, 7 Regia (ed. קולא).—Pl. as ab. Targ. Hos. IX, 8.

קולא II, קולא m. (preced.; emp. קולא 1) *bowl*. [Y. Ab. Zar. V, 44^d 'ק' קולא, v. קולא].—Pl. קולא, קולא, קולא. Targ. II Kings XII, 14. Targ. II Sam. XVII, 28. Targ. I Kings VII, 50. Targ. Jer. LII, 19.—Esth. R. to I, 8 חמרא דאנן v. קולא. (2) (emp. קולא) *dress*. Lev. R. s. 37 'ק' חמרא דאנן for we want to buy a (wedding) dress for that orphan girl; [Ar. חמרא קולא; comment: *an ornament, clasp* (?).]

קולא, Lev. R. s. 15, v. קולא II, a. קולא II.

קולא, v. קולא.

*קולא f. (κολόβιον) *a tunic with short sleeves*. Lev. R. s. 37 Ar., v. קולא II, 2.—V. קולא.

קולא I m. (emp. next w.) [*grappler*], *a stand with steps, and with nails and hooks* for the exhibition of goods in front of a shop; *rack*. Sabb. 60^a top; Y. ib. VI, 8^b; Tosef. Kel. B. Mets. III, 13. Sifra Sh'mini, ch. VII, Par. 6 (quot. in Maim. to Kel. XVI, 7 חקקל); Yalk. Lev. 538.

קולא II m. (= פולא) *axe*. Gen. R. s. 35; Yalk. ib. 61 'ק' חמרא a hot axe (?).

קולא, קולא ch. same. Gen. R. s. 38; Yalk. ib. 62, v. קולא. Koh. R. to III, 6 קולא, v. קולא. [Snh. 103^a קולא Rashi, (ed. קולא), a gloss for ויניח, v. קולא. Rashi: קולא. Pl. פולא—'ק' the mean shepherd, taking 'ק'—Pl. פולא. Targ. Jer. XLVI, 22 quot. in 'Rashi' to Gen. R. s. 35 (v. preced.; ed. כשילין).—[קולא Snh. l.c.; B. Mets. 84^b Ms. F. (Ms. R. 2 קולא; v. Rabb. D. S. a. l. note 80), v. supra, a. פולא].

קול, קול m. (κόλλυβος) *rate of exchange, agio*. Shek. I, 6 ואלו שחייבין בק' Y. ed. (Mish. a. Bab. ed. בקל) the following persons are bound to pay agio (on their half-Shekel). Ib. 7 וכ' דומה דומה and how much is the agio? A M'ah silver. Y. ib. 46^b קולא חומרי (Bab. ed. קל) the premium he has to pay is intimated in the Torah (Ex. XXX, 13, because he has to pay the silver value of half a Shekel). Ib. bot.; Tosef. ib. I, 8; a. e.—Bekh. 50^a קולא (not קול) the dipondium is agio (an addition) to the units (making fifty, as a round sum, instead of forty-eight, v. Tosaf. a. l.).—Pl. קולא, קולא, קולא. Tosef. Shek. l. c. וק' אלי is bound to pay double the agio. Ib. אלי and what is done with those agios? Shek. I, 6 קולא Y. ed. (Mish. ed. קולא; Bab. ed. קולא).

קולבין m. sing. a. pl. (χολάβιον) *a tunic without or with short sleeves*. Y. Kil. IX, 32^d top קרבלין (corr. acc.), v. הַקִּבְּלִינִין. Y. Sabb. VI, 8^b bot. (expl. מעטפיות, Is. III, 22), v. מִעֲטָפִיָּא. Y. ib. XVI, 15^d (among the garments permitted to be saved from fire on the Sabbath) פַּרְשֵׁי תַּבְרִין ק' של פשתן a linen tunic; Bab. ib. 120^a קלבוס (Ms. M. קנבוס; corr. acc.).

קַלְבָּן, קִיל', קוֹלְבָּן m. (denom. of קוֹלְבַּי II) *one whose legs are axe-shaped, club-footed*. Sifra Emor, ch. II, Par. 3; Tosef. Bekh. V, 9; Bekh. 45^a הָקִיר.

קולפון v. קולפנות, קולפן

קולומוס, read: קוליטיס q. v.

קולון pr. n. m. (Colonus) אבא אבא *Abba Kolon*, a legendary person connected with the foundation of Rome. Cant. R. to I, 6.

קוליס m. (prob. a corrupt. of χαλκός, sub. חולי; emp.
Syr. באבא דקוליס P. Sm. 1659) *colic*. Y. Sabb. XIV, 14^d;
Y. Ab. Zar. II, 40^d.

קולורית, v. קיפּוּרִית.

קָלַח, *pl.* קוֹלָחוֹת, *v.* קָלַח.

קָלָתָא, v. קוֹל חָמָא

קִיּוּטָה, קִיּוּטָה, v. קִיּוּטָה.

קֶה, קֶה־יָרִיחַ m. (קֶה־יָרִיחַ II) *parched grain; flour made of parched grain*. Targ. Ez. XXVII, 17 (Ar. קֶה־יָרִיחַ; ed. Ven. I קֶה־יָרִיחַ; some ed. קֶה־יָרִיחַ *pl.*; ed. Lag. קֶה־יָרִיחַ; h.text פֶּה־יָרִיחַ).—V. קֶה־יָרִיחַ.

קְלִיָּא II, קְלִיָּא m. (preced.) *ashes of an alkaline plant*. Erub. 28^b מַטְבִּיךְ בְּקִלֵּי Ms. M. (ed. בַּקֵּל) you may use *kulia* for an 'Erub (v. עִירוב), expl. בִּירְקָא דִּכְ the plant from which *k.* is won. Y. Sabb. IX, end, 12^b, v. קִדְמוּלֵי.

קוֹלֵי־יָם v. קוֹלֵי־יָאֵם

קולייכער, v. next w.

קלריינין m. pl. (קלרי); cmp. I קולא *curtained enclosures, canopies*. Cant. R. to VI, 4 (expl. עגלות צב. Num. VII, 3 דומיו לק (not יין ...) resembling canopies (אֶסְפִּסְתִּי); Num. R. s. 12, בקל' (Yalk. 713 פקיעהו Pesik. Vayhi, p. 8^a בקלריינין, Ar. לקולריינין).

קולִיָּאס, קולִיָּאס, קולִיָּאס m. (κολίας) *colias*, a'kind
of tunny fish. Tosef. Hull. III (IV), 27, v. אֶקְוִס. Makhsh.
VI, 3 דאספנין ק' (ed. דאספנין, v. אֶסְפִּי; Tosef. Bets.
II, 1 קוליריס האיספנין ed. Zuck. (ed. only קולִיָּס). Tanh. Ki
Thissa 32 בך הוה משה ... משה moved in the
heavens like a colias (swimming in the water), until he
arrived &c.

קולין m. pl. (v. קולא I) בֵּית ק' (= b. h. הכלא *prison*. Cant. R. to VIII, 13.

קוֹלָיִים, v. קוֹלָיִים.

מִרְקוּלִים v. קוּלִים

קולורא v. קולורא.

קִיבּוּלִית f. (v. קִיבּוּלָא, a. קִיבּוּלָאָה) [*something hollow and round*, 1] *ball; globule*. T'bul Yom. I, 1 מִימֵי הַמְּוִחֲלָה a hollow ball of water, *bubble, froth*; ib. 2 (not שלמים) a hollow ball of water, *bubble, froth*; ib. 2 מִימֵי הַמְּוִחֲלָה a solid water globule, *drop*.—2) *marrow-bone*, esp. *thigh-bone*. Tosef. Pes. VI, 10 מִימֵי הַמְּוִחֲלָה a handle for a knife out of a marrow-bone of a human body. Tosef. Uks. II, 5. Gen. R. s. 10; a. e.

קולמוז, v. קולמוז ch.

קָלָמוֹס m. (calamus) *reed, writing pen*. Sabb. 92^b כוחבין ב'ק' שנים ... of a pen and write; Tosef. ib. IX (X), 10; Sifra Vayikra, Hob., ch. IX, Par. 7. Sabb. I, 3 בקולמוס; Y. ib. 3^b, v. לַבָּקֶר. Taan. 20^b ו'כ' ... therefore (because of its yielding nature) the reed was privileged to supply the pen with which to write the Torah &c. Tanḥ. Ki Thissa 37 עזר שמשוה ו'כ' ... when Moses wrote the Torah, something (of the fire-ink) was left in the pen, and he passed it over his head &c. Pes. 118^b (ref. to Ps. LXXVIII, 31) געזר אורו ב'ק' ... rebuke the beast (Rome) all of whose deeds are written down with the same men (of tyranny); a. fr.—Hull. 30^b ב'ק' שרדטה העשרה a cut (of the animal's throat) shaped like the cut of a writing reed (slanting).—Pz. כמין ק' הוי. Y. Sabb. XII, 13^e bot. עשויין עשויין the boards were cut like pens (thinner and slanting on top). Gen. R. s. 58, a.e. כמה ק' משחבין how many pens were broken &c., v. ד'י. Tosef. Kel. B. Bath. VII, 12 ר'ק metal pens (styluses; Kel. XII, 8 sing.). Sabb. 11^a ואם ו'כ' ו'אנמים ... if all seas were ink, and all reeds pens &c.; Ab. d'R. N. ch. XXV קלמוסים (ed. Schechter קול', Var. קולמוסין).

קִלְמוֹסָא, קִלְמוֹס ch. same. Targ. Jud. V, 14. Targ.
Job XIX, 24 (Ms. קִלְמוֹס). Targ. II Esth. III, 9; a. e.—Gitt. 6^a
top, v. קִן.—Pl. constr. קִלְמוֹסִי, v. מִזִּיא.

מִזְיָא v. ק' מסיא, קולמוז

קולמיות, Pesik. B'shall., p. 87^a Ms. O. a. Ar., v. קרומית.

מִזְרָא v. ק' מַסִּיא, קוֹלֵמֶן

קוֹלָמִס, v. קוֹלָמִיז.

קִלְיָן I m. (αλλά, accus.) *glue*. Pes. III, 1 שֶׁל סוֹפְרִים קִ' the glue which the scribes use (to paste together strips of papyrus &c.), v. פִּירְהָרָא Ib. 42^b שֶׁל רַצְעָנִין קִ' the leather-workers' paste.

קוֹלֵךְ II, קוֹלֵךְ m. (denom. of קוֹל) *shouter*, esp. *night-guard, crier*.—*Pl.* קוֹלֵךְ, קוֹלֵךְ. *Pesik. Vayhi*, p. 66^b ראה"כ

and then the Lord brought shouters against them (like troops preparing an attack), that is the frogs; Yalk. Ex. 182; Pesik. R. s. 17 קלנים; Tanh. Bo 4 קלאנים (fr. Chald. Cant. R. to I, 12 החחיל העמיד ... בקלאנים ib. בוקינוס v. העמיד עליהם ק' וב' (corr. acc.); Yalk. ib. 983 קלנים לעורר he appointed criers over them to wake them up. Lev. R. s. 16 birds (for the leper's sacrifice, Lev. XIV, 4) are noise-makers; the Lord said, let the voice come and bring atonement for the sin of the voice (evil gossip); Yalk. ib. 559. Tanh. T'savveh 11 (play on חילעיס Prov. III, 35, with allusion to חילעיס של חילעיס וב' Ex. XVI, 20) a night watch of vermin (that keep people awake) went forth &c.; Y'lamd. to Ex. XXVIII quot. in Ar. קלנין; (Yalk. Prov. 935 דידי קלנין a screaming woman. Keth. VII, 6 אף הא' also a screamer (may be sent away without a dowry); Tosef. ib. VII, 7; (variously expl.) Keth. 72^b; Y. ib. VII, 31^b sq.—Pl. קלנין. Tanh. Naso 2 לא ק' לא ק' the daughters of Israel are not loud, nor walk with uplifted foot &c. (Tanh. ed. Bub. ib. 4 sing.).

קולס m. *colcas*, *colocasia*, an edible root of the Egyptian bean (v. Sm. Ant. s. v. Colocasia). Y. Peah I, 16^c bot. [read.] *colocasia* is treated as greens (ירק) as regards tithes &c.; Y. Ned. VII, beg. 40^b. Y. Pes. IV, 31^a. Tosef. Maasr. III, 14; Maasr. V, 8 קרקס (Bart. קרקס; Y. ed. קריקס, corr. acc.; v. Rabb. D. S. a. l. note 8); Y. ib. 52^a bot. קריקס.

קולקסייה f. same. Y. Shebi. II, end, 34^b (not קולקסייה) the leaves of colocasia; Y. Ned. VII, beg. 40^b קולקסייה. Ib. קולקסיה.

קולר m. (collare) *collar*, (Roman) *prisoner's band or chain around the neck*. Y. Ned. IX, beg. 41^b ק' ... הנודר ... כל צוראיו לקוסטוריא ... וראה ק' אחד [read:] he who makes a vow is like one putting a collar around his neck. Ib. [read:] אחד ק' אחד it is as if a guard passed by (with prisoners), and some one seeing a collar vacant would put his head into it. Gitt. VI, 5 ו' if one is led out in chains (a prisoner) and says, write ye a letter of divorce &c.; Y. ib. 48^a bot. של סכנה אלא אפי' בק' של ממון this refers not only to a prisoner in danger (to be tried for his life), but also to a prisoner to be tried for a money matter; for every prisoner is to be considered in danger of his life. Bab. ib. 65^b היה בק' הוה ג'ניבא G'niba was taken prisoner; (Y. ib. l. c. למתקטלא). Lam. R. introd. (R. Z'era) ה'עביר ק' מצוראיו ו' he (King Hosea) removed the collar (of responsibility) from his neck, and put it on the neck of the people &c.; Yalk. Kings 236. Snh. 7^b, a. e. ... חלדי ו' if ten men sit in court, the responsibility rests upon every one of them; a. fr.—Pl. מפיל בקולרים 10, Ps. X, 10 קולרין, קולרין v. בניו ... בק' ו' (Daniel said,) Y. Ber. VII, 11^c (Daniel said,) His children are in chains (in the Babylonian exile), where is His strength (that we should say חגבור)? (Yoma 69^b) אתר מפלחו ... שבאי עמי בק' ו' (משחעבריהם בבניו after the downfall of Sennacherib Ezekiah arose and freed all the people that had come with him in chains (the Egyptian prisoners) &c.; a. e.—Trnsf. a chain of men, gang. Yeb. 122^a ו' של בני אדם ו' a party of men traveling to Antiochia; Tosef. ib. XIV, 7 קולאר (Var. קולר).—Pl. as ab. Kidd. 72^b ק' ק' Ar. (ed. only once ק'), a Var. to צורדי (v. Rashi a. l.), v. צורדי.

קולסא ch. same, 1) *helmet*. Targ. I Sam. XVII, 5 (Rashi to Zeb. 88^b (קל' a. e.—Pl. קולסין. Targ. Ez. XXIII, 15 (h. text טבילים Ib. 24. Targ. Jer. XLVI, 4; a. e.—*2) *cabbage-head*; trnsf. one of repulsive appearance (or perh. blockhead). Yeb. 118^b ו' when the husband is a cabbage-head, the wife requires no lentils for the pot, i. e. a woman is contented with any husband, in the poorest circumstances, rather than remain single; [Rashi: ק' of a disreputable family, v. קלס; Ar.: קלסא a cabbage gardener, v. נפצא; Keth. 75^a (דקול' Rashi) וקלסא (Rashi).

קולסיה f. (preced. 1) *turban, head-dress*. Y. Kidd. II, 62^d רמטמרא לה חוחה קלסיהה וראשה (corr. acc.) she had hidden it (her blemish) under her head-dress.—2) *belt*. Y. Sebu. VI, 37^a bot. ו' וקלסיהה ו' she had two Denars tied up between the folds of her belt.

קולפא m. 1) *a peeled pole, lance*. Sabb. 63^a (expl. אלה ק' (Ar. a. Ms. O. קופל.—2) [*peeled or scraped leather*,] strap. Ber. 58^a ק' יחבי ליה (v. Rabb. D. S. a. l.

note 5) they gave him the strap, i. e. gave him the privilege of inflicting punishment; Yalk. Ez. 362 קיל' Ber. l. c. מחריא ליה בקולפיה דפרזלא ו' Ms. M. (ed. בקולפא only) he struck him with his iron-pointed whip and killed him; Yalk. l. c. בקיל' Keth. 65^a ו' she struck her with the strap of a chest (Ar. דשיראיר with a silken strap).—Pl. קולפא Ber. 56^a ק' בלעה קולפא Ber. 56^a ק' בלעה thou shalt receive two lashes. Men. 7^a; Arakh. 22^a, v. בלע. Snh. 110^a; Pes. 119^a, v. קולפא L.—3) *parchment*, v. קולפא.

קולקין v. קולקין.
קולקלון v. קולקלון.
קולקליו v. קולקליו.
קולקליתא v. קולקליתא.

קולקס m. *colcas*, *colocasia*, an edible root of the Egyptian bean (v. Sm. Ant. s. v. Colocasia). Y. Peah I, 16^c bot. [read.] *colocasia* is treated as greens (ירק) as regards tithes &c.; Y. Ned. VII, beg. 40^b. Y. Pes. IV, 31^a. Tosef. Maasr. III, 14; Maasr. V, 8 קרקס (Bart. קרקס; Y. ed. קריקס, corr. acc.; v. Rabb. D. S. a. l. note 8); Y. ib. 52^a bot. קריקס.

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קולר ch. same.—*Pl.* קולרין, קולריא. Targ. Ez. XIX, 9 (perh. sing. = collarium). Targ. Y. II Num. XXI, 29 (ed. Amst. קולריא = collaria).

קוליר, v. קולירא, Lev. R. s. 16, some ed. קולריא

קוֹלָרָא v. קוֹלָרִיא

קולרית, v. קולרית.

קִילְשָׁא m. (קִלְשׁ) *thinness, flat part*, opp. מִדְמָכָא Hull.
55^b בְּקִילְשִׁיהּ on the flat part of the milt.

קִיכָּרֶת f. (v. קִיכָּרֶת II) *pücher, jar*. Y. Ab. Zar. II, 41^d top **קִיכָּרֶת** אֵיזְנֵי הַמַּיִם a pitcher of water had been left uncovered; Y. Sabb. X, 3^d top **קִיכָּרֶת** (corr. acc.). Y. Ab. Zar. V, 44^d **קִיכָּרֶת** הָיָה קִיכָּרֶת (not **קִיכָּרֶת**), v. שָׁחַח. Lev. R. s. 33 (play on **קִיכָּרֶת** נָצַח bark like a dog, be blown up (contended) like a pitcher (**כִּיכָּרֶת**), and chirp like a cricket; Cant.E. to II, 14. Pesik. A.ḥārē, p. 176^b **קִיכָּרֶת**; Keth. 82^b **קִיכָּרֶת**, a. e., v. מָלַי. B. Mets. 84^b; Snh. 103^a [read:] **קִיכָּרֶת** רִשְׁיָא חֲמֵן **קִיכָּרֶת** בִּרְחָא תִּלָּא וְיִינְיָא חֲמֵן **קִיכָּרֶת** חֲלָא (Var. quot. in Rashi **קִיכָּרֶת**, v. **קִיכָּרֶת**, כִּלְבָּא, or **קִיכָּרֶת**, **קִיכָּרֶת**, a gloss for וְיִינְיָא, or the reverse) where the master of the house hangs up his armor, the shepherd hangs up his pitcher (said of an unworthy successor of a distinguished man); Lev. R. s. 4; Koh. R. to III, 16, v. **קִיכָּרֶת** [where correct **קִיכָּרֶת** for *bag*]; a. e.—*Pl. m.* **קִיכָּרֶת**, **קִיכָּרֶת**. Esth. R. to I, 8 **קִיכָּרֶת** חֲמֵן wine from jars, opp. דִּיקִּיךְ kept in leather bottles.

קולתא, Midr. Till. to Ps. XXII, read: קִרְיָתָא, v. קִרְיָא II,
a. קורא II.

קום (b. h.) *to stand up, rise; to stand, exist.* Sifré Deut. 357 (ref. to Deut. XXXIV, 10) אכל באומות קום ו' but among the nations he (a prophet like Moses) has existed &c.; R. Hash. 21^b לא קום ו' among the prophets never one arose like Moses, but among the rulers one did arise (Solomon). Tanḥ. B'shall. 16 . . . שכל הקום ו' כל הרום כאילו קום whoever rises against Israel is considered as if he rose against the Sh'khinah. Ib. (ref. to Ex. XV, 7) כל הרום כאלו הרום thou hast often shown thyself glorious over all that rose against thee; a. v. fr.—קום עשה—rise and do, a *transgression of a prohibitive law which you must repair by an action*, v. תקן. Hull. XII, 4. Macc. 15^b, v. infra; a. fr.—V. קיים.

Pi. קיים 1) to establish; to attest, identify. Gitt. 2^b אין קיינעם צו זיין און נישט צו זיין no witnesses are likely to be found to attest it (identify the signatures). Ib. 6^a בעיקר דאס איז די חתימה וועגן וואס די ווייב האט געשריבן all agree that identification by witnesses is required. B.Mets. 7^a צווישן אים און אים even if the debtor admits that he has written the note, the creditor must establish its identity (or else the debtor may maintain that the debt has been paid). Gitt.III, 4 ווייל ער האט געשריבן און געקויפט את רבויו and they sustained his opinion. Keth. 20^a אלע משפחות... אלא מקרימין... א document can be identified only by comparison of the signatures with those on a document that had been disputed and declared valid in court. Ib. מקרימין... א document can be identified only by comparison of signatures with two marriage deeds or deeds

of sale of two fields &c. Ned. 72^a 'אם שמע וק' if he heard her
vow and confirmed it. Y. R. Hash. I, 56^a top **קִיַּיְמָתָהּ כַּשֶּׁל**
וְי' I sustain that opinion for a case when &c.; a. fr.—
Part. pass. **מְקַיֵּיִם**. B. Mets. I. c. 'במק' **במק' וברו** if the docu-
ment has been identified, all agree &c.; a. e.—2) to *fulfill*,
carry out, *execute*. Yoma 28^b **ק' אברהם וכל** Abraham ful-
filled the whole Law. Macc. I. c. **ק' וכל** in the
case of a transgression of a prohibitive law for which
reparation is commanded, if the transgressor fulfills the
prescribed reparation, he is free (from legal punishment),
but if he made the reparation impossible &c. Ib. **וְשָׁנָה**
ל' ר. S. ben L. reads, if he makes reparation
(he is free), and if he refuses, (he is punished); ib. 15^a
ק' ולא according to him who reads *kigy'mo*
v'lo kigy'mo (punishment can be executed as soon as one
refuses to make reparation, although reparation is not
made impossible); Hull. 141^a. Ab. IV, 9 ... **הַמְקַיֵּיִם**
לְקִיַּיְמָתָהּ מִיִּשְׂרָאֵל he who maintains (studies and observes) the
Law in poverty, shall finally maintain it in wealth. Sot.
13^a sq. **ק' זה כל** they said, this one (Joseph in
the coffin) has fulfilled what is written in this (the tablets
in the ark of the covenant). Y. R. Hash. I, 57^b top **רצה**
מְקַיֵּיִם if he so desires, he observes it (his own decree).
Ber. 9^b **ק' ברום** ... **ויעברום** the Lord fulfilled on them
'and they shall make them serve &c.' (Gen. XV, 14), but
he did not fulfill on them &c.; a. v. fr.—**מה אני מקיים ו'**
how can I maintain the words &c., i. e. in what way can
this Scriptural verse which seems to conflict with my
opinion be interpreted? R. Hash. 21^b **מה אני מקיים**
אלה מה אני מקיים ... **בנים** how does R. Elazar interpret *banim* &c. (Dent. XIV, 1); a. fr.—
3) to *sustain*, *preserve alive*, *save*. Snh. IV, 5 **המקיים**
ק' ו' ... **באילו** ... he who saves one life ... is considered ...
as if he had preserved the whole world; B. Bath. 11^a.
Ab. V, 1 **ק' חטולם** אה **שמקיימין** the righteous who
sustain the world which was created &c. Kil. V, 8 **המקיים**
ק' ו' he who keeps (cultivates) thorns in a vineyard.
Ib. **דבר שכמורו מקיימין** a plant of the kind that people
are wont to cultivate; a. e.—4) to *place* (on the chafing
stove). Tosef. Sabb. III, 1 **ק' ו'** ... **ואין מקיימין עליה** (not
לָהּ) you must not place dishes on it, until it is swept or
covered with ashes, Ib. 3; Y. ib. III, beg. 5^a; a. e.

Hithpa. תִּתְקַנֵּם, *Nithpa.* תִּתְקַנֵּם 1) *to be established, identified.* Gitt. I, 3 תִּתְקַנֵּם בְּרוּחוֹמֵי let the genuineness of the document be established through its signers (the witnesses subscribed or through others identifying their signatures); a. fr.—2) *to be fulfilled, realized.* Macc. 24^b וְכִּי שָׁלַח תְּחִלָּתָא ... שְׁלֵם תְּחִלָּתָא נְבוֹאָתוֹ as long as the prophecy of Uriah (Mic. III, 12) was not fulfilled, I was afraid lest Zechariah's prophecy (Zech. VIII, 4) fail to come true; כַּשְׁדֵּי שְׁנוּקֵימָה ... מִתְקַנֵּימָה now that Uriah's prophecy has been fulfilled, it is sure that Zechariah's will come true. Tosef. Snh. XI, 8; Y. ib. XI, 30^a bot. תְּחִלָּתָא וְכִּינֵן, v. מִדָּה. Ber. 55^a וְכִּי מִקְצֵהוּ מִתְקַנֵּם part of a dream may come true, but the whole of it will not. Midr. Till. to Ps. I, 8 מִתְקַנֵּימָה are executed, v. עֲצָה II; a. fr.—3) *to be preserved; to last, endure.* Gitt. II, 3 מִתְקַנֵּם כֻּלָּם כֵּן דְּבַר שְׁאֵינוֹ מִתְקַנֵּם *all of them as they are, so that nothing will not endure.* Pes. 68^b

2) (v. עמד) *to make consistent, curdle*. Ab. Zar. 35^a [read:] כיון דאוקמיה איסורא הוא דקא מוקים ליה וכו' (v. Ms. M. in Rabb. D. S. a. l., a. note) since it had the effect of curdling the milk, it is the forbidden matter that gave it substance, and therefore it (that forbidden substance) is to be considered as if it were there in its natural state. Ib.^b, v. supra.

Itlaf. איתקם *to put up; to be placed*. Targ. Ex. XI, 17. Targ. Lev. XVI, 10; a. e.

Polet קומם *to put up, erect*. Targ. Is. XLIV, 26; a. e.

Pa. קים 1) as preced. *Pi.*, *to establish, confirm, fulfill* &c. Targ. O. Deut. XXXII, 8 (Y. *Af.*). Targ. Num. XXX, 14. Targ. Is. l. c. Targ. Ps. CXIX, 106; a. fr.—Ned. 70^a קיימי דחא קיימיה לנדרייה דיום^a (not קיימי v. Rashi) for he has confirmed the vow to-day. Ib. (h. form) קיימי since he once confirmed it, it remains confirmed. Keth. 19^a קיימי שטרייכו go and get evidence for the identification of your documents, and then come to court. Y. Gitt. I, end, 43^d קיימיה מדאמר וכו' thou canst substantiate thy opinion by referring to what R. . . said. Pesik. Ha'omer, p. 72^b לִמְקַיֵּמָא לְבוֹן וכו' in order to fulfill on you the prophecy (Deut. XXXIII, 29) &c.; Yalk. Lev. 643; Pesik. R. s. 18. Y. Ab. Zar. V, 44^d קיימי and I can ascertain it (by expériment); a. v. fr.—Part. pass. (מחקרים Ms. F.) לא חלמא טבא מק' וכו' (Ber. 55^a neither a good dream comes true entirely, nor a bad dream &c.—2) (v. קיים) *to swear, vow*. Targ. Num. XXX, 3. Targ. Gen. XXVIII, 20. Targ. O. Lev. V, 4; a. e.

Ithpa. אִתְקַיֵּם as preced. *Hithpa.* Targ. Num. XIV, 38. Targ. Ez. XXXIII, 12; a. fr.—Y. Sabb. VI, end, 8^d [read:] תִּתְקַיֵּם לְבוֹן נַפְשִׁיכֶן בְּהַיּוֹן יוֹמְכֶן חַיֵּךְ וְקַיֵּמְתָּן וכו' may your life be restored on that day of yours (when your time comes), as you have restored my life on this day. Erub. 54^a כי חיכי דחחקיים בידך וחוריד חיי (not בידך, v. Rabb. D. S. a. l.) in order that it (thy learning) may be preserved in thy possession, and thou mayest live long; a. e.

קום m. (v. preced. *Pe.* 2, a. *Af.* 2) *curdled milk, curd*; [Maim. *why*]. Ned. VI, 5. Ib. 52^b. Y. ib. VI, 39^d top מדו בק' חלבא *what is kom?* 'Bound milk.'

קומי, v. קומר.

באתרא דרבנן . . . ולק' Ned. 52^b קום I ch. = h. קום. at the place of the Rabbis (that allow curd to him who vowed abstinence from milk) they call milk *helba* and curd *koma* (without any additional qualification) at R. Jose's place they call curd also the *koma* of milk; (Y. ib. VI, 39^d top שם אביו קרוי עליה it is designated by its origin).

קומא II f., pl. קומין, v. קומתא.

קומא III m. = קומים. Ab. Zar. 11^a.

קומא m. = h. קומום. Gitt. 19^a, v. קומום; Sabb. 104^b. Ib. 110^a אלכסטרין ק' Alexandrian gum (of the Spina Aegyptia, v. Löw, Pfl., p. 197).

קומח f. (b. h.; קום) *height, stature, man's height*. Esth. R. to I, 6 וכו' מלא ק' space for the whole length of a human body &c., v. פרח. Gen. R. s. 12; Num. R. s. 13 (among the

seven things that were taken away from Adam זיוו וחריו his beauty, his life's length, and his high stature (which was diminished). Ib. של מיוח v. מיוח. Bekh. 45^b, a. fr. — בעלי ק' men of high stature. B. Kam. 60^a, v. קומה; a. fr. — זקופה — ק', v. זקנה. [Gen. R. s. 53 קומהו של שני ק' — *Pl.* קומיה. Snh. VI, 4 the height of two men.

קומום m. (cmp. κόμμι, cummis) *gum, resin*, esp. *ink prepared with gum* (v. Sm. Ant. s. v. Atramentum, a. Löw, Pfl., p. 197). Gitt. II, 3, expl. ib. 19^a קומא Sabb. XII, 4; ib. 104^b. Num. R. s. 9 וכו' בק' וכו' you must not write (the oath of the suspected woman, סושח) with gummed ink &c.; Sot. II, 4; Sifré Num. 16 בקומים Meg. II, 2; a. e.—Tosef. Mikv. VI (VII), 16 המור והק' (Var. וקומין) myrrh or (acacia) gum. Koh. R. to VI, 1; IX, 13 במור ק' putting gum in myrrh (for adulteration); Sifra Vayikra, Hobah, Par. 12, ch. XXII קומום; Yalk. Lev. 479; Tosef. B. Bath. V, 6 קמין.

קומום comes, v. קומים.

קוממ m. (קמט) 1) *fold, wrinkle, a folded part of the body* as *arm-pit* &c. (cmp. סתור). Nidd. 42^b if a person holds a creeping (unclean) thing in a fold of his body. Ib. 43^a; a. e.—*Pl.* קוממים. Tosef. Neg. I, 8 מפשטין את קוממין you must straighten out its creases.—V. קמט.—2) (cmp. קוממא II) *pit*, esp. *the pupil of the eye*. Treat. Der. Er. Zutta ch. IX שבשחור ירושלם ק' the 'pit' in the black of the eye (iris) is typical of Jerusalem; פרצוק שבק' the image in the pupil is typical of the Temple.

קוממוריסין, קוממוריסין, קוממוריסין, a corrupt. for קוממוריסין m. pl. (controversia) *controversies, arguments*. Yalk. Ps. 680 (ref. to Esau's pleas, Is. XLI, 21) של בני עשו ק' the pleas of the sons of Esau; and they will say, who will make up the pleas for Israel? Said the Lord, I will (ref. to Jerusalem, Ps. LXXVIII, 36); Midr. Till. to Ps. XX (defective version; ed. Bub. קוממור).

קוממין, Sabb. 145^b Rashi, v. קומים.

קוממסאון, read: קוממסאון m. (comessatum, κομεσ-σάτων S.; cmp. ἀφεικίσην) (*comissatio*), *the aftermeal entertainment consisting of an open door reception, at which food and drink are served* (v. Sm. Ant. s. v. Comissatio). Esth. R. to I, 5 כבירה ק' היתה וכו' that (entertainment at) Susa was like the house of a comissatio, food and drink being served there.

קוממא, v. קממא.

קומי m. pl. constr. (contr. of קום) prep. *before, in the presence of, prior to*. Targ. Ps. L, 21 קומי Ms. (ed. קומי). Ib. LVII, 7 קומי Ms. (ed. קומי). Ib. LXIX, 23 קומי Ms. (ed. קומי); a. fr. — Y. Meg. I, 72^a top ר' זירא בעי קומי וכו' R. Z. asked in the presence of &c. Y. Bets. III, 62^a top before R. H. the elder. Ib. II, 62^c top passed before the school house. Ib. bot. the lamp fell down in their presence; a. fr.—V. קמי, קמא.

קומי I f. (χόμη) *hair*, esp. *the gentile fashion of cutting and wearing the hair*; ק' *to trim the front of the hair* like a fringe on the forehead (capronæ), and let the curls hang down on the temples (antix; v. Sm. Ant. s. v. Coma). Sifra Aḥaré, Par. 9, ch. XIII (ref. to Lev. XVIII, 3) ק' שפה (not שפה) שלא תגדל ציצית ושלם הספור ק' (v. Rabad) that thou grow no side-locks and trim not the front. B. Kam. 83^a ו' *he who cuts the coma* transgresses the law forbidding the ways of the Amorite. Ib. 148 ו' *they allowed* A. b. R. to wear his hair in Roman fashion, because he associated with government people; a. e.

קומי II f. = קומה. Lev. R. s. 4 של ק' שגדל when the youth has reached his full growth and goes out for business.

קומי, Pirké d'R. El. ch. XIII, v. קומין.

קומיטטון, read: **קומיטטון** m. (comitatus) *imperial court*. Targ. Y. II Num. XII, 7 [read:] דירי ב'ל ק' *being a gloss*, v. קומיטטון he is most trusted in my whole court.

קומיטטון, Pirké d'R. El. ch. XIII, v. קומין.

קומיטטון m. (comes) *attendant of magistrates*, esp. *Comes, a member of the imperial cabinet* (v. Sm. Ant. s. v.). Y. Ber. IX, 13^d על חסדיו ק' *he made him superintendent of his treasures* (Comes largitionum privatarum); Cant. R. to II, 5 קומיטטון (corr. acc.); Y. Snh. XI, 30^b bot. *chief treasurer of the Temple* (Comes largitionum sacrarum). Ex. R. s. 37 *the Lord made Moses superintendent of the palace* (Comes palatii) &c. (ref. to Num. XII, 7; cmp. קומיטטון). Num. R. s. 15, v. קומיטטון; Tanḥ. Bha'ál, ed. Bub. 20 קומיטטון (corr. acc.). Koh. R. to IX, 11 *yesterday he (Moses) was made Comes Calator (officer arranging the king's receptions) in Pharaoh's palace, and to-day—call him that he may eat bread* (Ex. II, 20); Yalk. ib. 989 קומיטטון (corr. acc.). Lev. R. s. 5, v. קומיטטון בירושלם; Yalk. Is. 291 *he who used to appoint the Comes Privatarum* (v. supra), he who used to appoint the Comes Calator &c., v. קומיטטון; Esth. R. to VI, 10 דומין פנטון ו' (corr. acc.); Pesik. R. s. 18 מיעביר קומיטטון קומיטטון (corr. acc.). Esth. R. to I, 12, v. קומיטטון; a. e.—Pl. (comites) קומיטטון Sabb. 145^b [read:] *and such a man is dead*, 'such and such a man has been put to death', you cannot allow his wife to marry again; Y. Yeb. XVI, 15^d *from the (Roman) king's jailers*.

קומיטטון m. pl. (pl. of κομμενταρησιος, S. = commentariensis) *those having charge of public records*, esp. *registrars of prisoners, jailers* (v. Sm. Ant. s. v. Commentarius). Gitt. 28^b ו' *if one heard from gentile jailers, 'such and such a man is dead', 'such and such a man has been put to death', you cannot allow his wife to marry again*; Y. Yeb. XVI, 15^d *from the (Roman) king's jailers*.

קומיטטון f. (קמין; cmp. Syr. קמל, a. mucor panis, P. Sm. 3647) *mould*. Pes. 42^a, v. קומיטטון.

קומיטטון, v. קומיטטון.

קומיטטון m. pl. (pl. of compromissum) 1) *agreement between parties to submit to arbitration*. Y. M. Kat. III, 82^a bot., expl. בירורין, v. בירורין. Ber. 3^b *reciprocal promises*. Lev. R. s. 6 *they made promises to each other, that he would never disown them, nor they him*.

קמץ, קומץ m. (b. h.; קמץ) *bending the three middle fingers over the hollow of the hand*; (with מלא, or sub. מלא) *grab, handful*, contrad. to דופן. Ber. 3^b *one grab cannot satisfy a lion*. Gen. R. s. 20 *is not the handful of dust of the ground of which thou hast been made, booty in thy possession (which thou must give back to the earth)?* Ib. s. 90 *there would not be a handful for each person*; Yalk. ib. 148 *אין מספיקין מ' ק' אין מספיקין מ' ק' a. e.—Esp. the handful of the meal offering which the priest takes to be put on the altar* (Lev. VI, 8). Men. III, 2 *if the handful of one meal offering became mixed up with that of another meal offering*. Ib. 3 *if a komets became mixed up with a meal offering from which no komets was yet taken*. Y. Shek. VI, end, 50^b *measured by the officiating priest's handful*; by the owner's handful. Koh. R. to IV, 6 *the handful of the poor man's offering is more precious to me than the fistfuls of the high priest's frankincense*; a. fr.—Pl. קמץ, קמץ, קמץ. Gen. R. s. 5 *Moses' one fistful contained eight ordinary handfuls*. Y. Shek. l. c. (ed. Zyt. קומיטטון); a. fr.

קמץ, קומץ I ch. same. Targ. Lev. II, 2; a. fr.—Meg. 16^a *offered a handful of flour and was forgiven*. Lev. R. s. 34 *they put six Denars in his bent hand*; a. e.—Pl. קמץ, קמץ. Targ. Y. Gen. XLI, 47.—Meg. l. c. *your handfuls (of offerings) have come to counteract my ten thousand talents of silver*.

קמץ, קומץ II c. (= קמץ, קמץ) *pit*. Targ. II Sam. XVIII, 17.—Esp. *the pit in which grain is kept in years of plenty*, when the granaries are overflowing. Gen. R. s. 90 (expl. לקמץ, Gen. XLI, 47) *from the pit they carried the grain to the mill (leaving the granaries untouched)*; Yalk. ib. 148 *קמץ, קמץ, קמץ*. Ib. *and such even as had not been put in pits*; Gen. R. l. c.; [strike out ק' ובלא ק' after לריחא].

קומיטטון, v. קומיטטון.

קומיטטון, קומיטטון, קומיטטון m. (cucuma, κουκουμύτον, prob. of Semitic origin; the form

cucumis is not recorded in Lat. Dict.) *kettle* (smaller than *cucumis*). Kel. III, 7 קומקום Mish. ed. (Talm. ed. קומקומס; Maim. קומקומס). Ib. XIV, 1 קומקום (ed. Dehr. קומקומס). Tosef. Mikv. VII (VIII), 1 קומקומים ed. Zuck. (corr. acc.; oth. ed. קומקום). Y. Pes. VI, 33^a bot. לוי ויורד לוי בבק' הוזה אני ויורד לוי I would meet him as if attacking him with a (boiling) kettle; מה דק' הוזה וי' as a kettle scalds and wounds and blackens (if thrown at a person), so would I &c.; Men. 109^b אני מטיל עליו ק' וי' I would throw a kettle of hot water at him. Y. Bets. II, 61^c. Deut. R. s. 2; Yalk. Hos. 517 קומקמין; a. fr.—*Pl.* קומקומין. Sabb. 151^a קומקומין Ms. M. (ed. קומקמין). Ab. Zar. 75^b; Y. ib. V, end, 45^b; Sifré Num. 158 קומקמסין (קומקמסין ed. Bub. קומקומסין Huck. 2 קומקומסין ed. Bub. קומקמסין).

קומקומסא, קומקמא, קומקומסא ch. same. B. Bath. 73^b קומקומס' (some ed. קומקמא, Ms. M. קומקמא; v. Rabb. D. S. a. l. note). Tanh. Huck. 2 קומקמא ואת"ג דקומקמא (corr. acc.; ed. Bub. קומקמסין, read מוא ... although ordinarily men do not cook in a kettle; a. e.—*Pl.* קומקומסין. Targ. Y. Num. XXXI, 23 (not סיא ...). Targ. II Esth. I, 7.

קומקמין, קומקמוסא, קומקמוס, קומקמא, v. preced. wds.

קוממא, v. קמור.

קוממרוטון, v. קמרוטון.

קוממין, Sabb. 80^a Ms. M. a. Ar., v. קממין.

קוממא, קוממא f. = h. קוממא. Targ. Y. Lev. XXVI, 13 (not קי). Targ. II Esth. V, 1. Targ. Is. X, 33 (ed. Lag. קוממא); a. e.—*Pl.* קוממין. Y. B. Mets. IX, beg. 12^a תרתיין ק' double a man's height.

קון or **קון** (b. h.; emp. פון) *to arrange, order, plan* (applied to art, emp. קונסט; to music, v. קינה).

Pol. *to arrange a song of lamentation* (*kinah*, emp. קונסט, v. קונסט). Gitt. 58^a קונסט וי' on her account Jeremiah sang &c. Ib. ועליהן קינה וי' (corr. acc.; v. En Ya'āqob). Lam. R. introd. (R. Nahman) קינה וי' Jeremiah began to sing Ekhab (Lam. I, 1) over them. Ib. (R. Pinhas) מקינה עליהם איכה וי' behold, Jeremiah will sing lamentations of seven alphabets (of) Ekhab over you. M. Kat. III, 9 אבל לא מקינה but they (the lamenting women) must not sing dirges, v. קינה a. קינה I; a. fr.

קונארות* m. pl. (*pl.* of *κῶνος*) *cones* or *peaks* of helmets, *crests*. Zeb. 88^b של קילסות וי' in the shape of the cones of the helmets on children's heads.

קונבי, v. קיני.

קונביותא f. (*קונב*) *snuffers*. Y. Yoma III, 41^a (expl. נברשה).

קונדא (*κονδο* = *κόντος*—), v. קונדון.

קונדירטון m. (*conditum*, *κονδῖτον*) 1) (*sub. vinum*) *spiced wine*. Y. Ter. VIII, 45^c ק' הדור *had* (sharp) means spiced wine; Y. Ab. Zar. III, 41^a top. Pesik. Baḥod., p. 102^b as spiced wine contains wine, not טין ... מה ק' הוזה וי' honey and pepper &c. Y. Yeb. X, 11^b ק' ליה I shall give him spiced wine to drink; ק' הוזה וי' the spiced wine (that was promised) is gone (forfeited). Y. Ber. II, 4^b bot. Lam. R. to II, 12 קונט' קונט' (corr. acc.); a. e.—2) *spices to be put in wine* (prob. to be read: קונדירטין *pl.*). Y. Bets. I, 60^d וי' ק' מדוי מישחוק ק' וי' how about grinding spices for wine on the Holy Day? Ib. [read:] שחוק מר ק' do you grind spices &c.? Y. Sabb. XIX, 16^d bot.; a. e.

קונדילין* m. pl. (*κόνδυλος*, *condylus*) [*joints of reeds*,] *writing reeds*. Gen. R. s. 1 Ar. s. v. מל 13 (missing in ed.).

קונדוס, v. קונדוסא, a. קונדוס.

קונדירקום, v. קונדירקום.

קונדירקון, v. קונדירקון.

קונדס, v. קונדוס. [Bets. 34^a; Yalk. Gen. 32, v. קונדס, a. next w.]

קונדסא* m. (a popular corrupt. of קונדוסא, v. קונדוסא) *artichokes*. Erub. 83^a מוריא דק' מוריא (some ed. מוריא; ed. Pes. מוריא קונדוסא; Ms. M. מוריא ק'; ed. Sonc. מוריא קונדוסא, Rashi מוריא ק' מוריא; Yohāsīn קונדוסא; v. Rabb. D. S. a. l. note) a modius for measuring artichokes, v. קונדוסא. [Comment.; Kundasa, designation of a certain modius.]—*Pl.* קונדוסא. Y. Shebi. IX, end, 39^a, v. קונדוסא.

קונה m. (b. h.; קנה) 1) *purchaser*, v. קנה. 2) *owner, master; the Lord*. Num. R. s. 4 end קוני like a slave before his master. Midr. Till. to Ps. XXII קוני (a curse) on him (euphem. for thee), thy Owner, and him that gave thee possession, v. קינה; a. e.—[Esth. R. introd. ק' וי' קונה, read: מנין של ק' לחשענבר לקוני וי' ed. Zuck., read as in oth. ed. לחשענבר לבני יבוא וישענבר לבני יבוא וישענבר לבני יבוא.]

קונח *konah*, a substitute for קרבן (v. קניי), used for a vow of abstinence or consecration. Ned. I, 2, a. e., v. קינח.

קונמא (*—κόντα*) a termination of several Greek numerals, meaning *ten times*; v. אונדירקונמא.

קונמברא m. pl. (*pl.* of *contabrum*) *standards* in the Roman army. Midr. Till. to Ps. XLV של קונמברא אקלפריין טעניין ק' של ... ריא ..., corr. acc.) ensigns carrying the royal standards.

קונטום, קונטום, קונטום m. (*κοντός*, *contus*) *pole, shaft of a pike; pike*. Erub. III, 3 (34^b) בראש דק' Y. ed. (Mish. a. Bab. ed. ד for ט; v. Rabb. D. S. a. l. note 10) on the top of a pole (which is stuck in the ground); Y. ib. 21^a.

קִנְיָה f. (קנָה; cmp. קָנָה 1) *right of acquiring property, citizenship*. Gen. R. s. 32, beg. הַיָּד קִנְיָתוֹ וְעַשָּׂה וְלֹא untie (declare as forfeited) his (David's) citizenship and make him an outlaw (v. וְיִשְׁמָטוּס); ib. s. 38 הַסֵּד ק' (corr. acc.); Yalk. Ps. 631. — 2) *possession, dear wife*, v. קִנְיָה.

במפוז v. קונפור.

קונפי, Yalk. Gen. 109, v.

קִינָרִים v. קוֹנָרִים, קוֹנָרוֹס

קונשוברינין, Y'lamd. to Gen. XXXII, 7, quot. in Ar., a corruption, prob. for קִנְטוּרְיוֹנִין (centuriones), v. קונטריינים; [Gen. R. s. 75 גירסות].

קִינְתִּיָּה pr. n. pl. *Kuntiah* (v. קִנְתָּה). Y. Ned. X, 42^b top
גמליאל דק'; Y. M. Kat. II, 82^c גמליאל דק'.

קָבִיץ, v. קָבַץ. *Pi.* קָבַץ, *Qam.*

קוס m. (קסט, cmp. בסט, a. קיץ) [cutting,] *a rough-edged cup*.—Pl. קוסים or קוסים Kel. IV, 3 הצידוניים Sidonian cups; Tosef. ib. B. Kam. III, 11 קיסים ed. Zuck. (corr. acc.).

קִיסָא m. (preced.; comp. קָצָה) *cut off corner, small remote place*. Taan. 24^a (רחיקא) *Ms. M. 2 a: 'En Yaak. (ed. בקִיסָא; Ms. M. 1 דרבינא; Ag. Hatt. בקִיסא, v. Rabb. D. S. a. l. note) I live in a remote (or poverty-stricken) place.*—[Yalk. Koh. 973 קִיסִיא, read: קִיסִיא, v. קִיסָא.]

קִיסְטוֹר, קִיסְטוֹר m. (quæstor) *quæstor, military adjutant, inquisitor* (v. Sm. Ant. s. v.). Sabb. 49^a רִאשׁוֹ קִיסְטוֹ אֲדָר וּב' Ms. M. (ed. קִיסְטוֹ; Var. in Ar. קִיסְטוֹ, קִיסְטוֹ) a *quæstor* saw him (wearing T'fillin), and he fled before him; Yalk. Ps. 795. Tosef. Erub. VIII (V), 4 קִיסְטוֹר הָבָא לִיעֲרֵי וּב' ed. Zuck. (Var. קִיסְטוֹר) when a military *quæstor* (commissary) takes up his station in a town for thirty days; Y. ib. VI, 23^b bot. חֲקִיסְטוֹר. Yalk. Esth. 1049 וְלֹא הָיְתָה בְּכֹ' וּב' (some ed. בְּקִיסְטוֹ) and thou wast not even so much as a *quæstor* (worthy) to run before my father's chariot.

קְסִידֵי־רִיחַ, קְסִידֵי־רִיחַ f. pl. (denom. of preced.)
commission of inquiry. Midr. Sam. ch. XXV (ref. to Ps. LI, 16) [read: ק' לאחריי] מדמו של אוריה שהיה דוד משלח רוד דברים לא היה יודע אם מפזר הוא דברים אילו לא היה מפזר דברים לא היה דורגו (save me) from punishment for Uriah's blood, for David had sent detectives after him to find out whether he would divulge the things (that had happened between him and David); if he had not done so, he (David) would not have had him killed; Yalk. Ps. 765 מהיה הוא את דבריי Yalk. Ps. 765 מהיה הוא את דבריי whether he would take back his words (his refusal to go home to his wife); had he done so &c.

קוֹסְטָא m. (קסס), v. קוֹסְטָא.

קוֹסְטָנְטִינִי v. קוֹסְטָנְטִינִי.

קוֹסְטִינֶר v. קוֹסְמֶרִי.

קִיסְטָה, *pl.* קִיסְמוֹת, *v.* קִיסָה.

קִיסְמוּדִיָּא f. (custodia) a guard. Y. Ned. IX, beg.
 41^b קסטוריא (corr. acc.), v. קולר.

קוֹסְמוֹר, v. קוֹסְמוֹר.

קוֹסְמָנֶר, **קוֹסְמַיָּר** m. (*questionarius torturer, executioner*). Pesik. Shub., p. 159^a; Yalk. Ps. 854; Yalk. Prov. 961 end, v. פִּרְקוּלָא. Y.Ber. IX, 13^a של ... נחמה החרב ... וקוסמנר דהרג from Moses' neck against that of his executioner; ... and the executioner was killed; Midr. Till. to Ps. IV; Cant. R. to VII, 5 קסמר, קוסמנר (corr. acc.); Deut. R. s. 2; Yalk. Ex. 167 (not 'קסט'). Num. R. s. 1 (ref. to ראש ... Num. I, 2) כדום האומר לך' סב וכו' (some ed. 'לקים', corr. acc.) as a man says to the executioner, take this man's head. Lev. R. s. 35 לשמרו בשביל קוסמנינוס דושיבי בו קוסמנינוס (some ed. יושבים בו קוסמנינוס) he appointed an executioner to be the governor of the place (disturbed by rebellious hordes); Yalk. ib. 670 קיסמינוס (corr. acc.); Cant. R. to VI, 11 בוגון חק' דוסמנינוס (corr. acc.). Midr. Till. to Ps. X, 10 כגון חק' דוסמנינוס like the torturer that strikes and dislocates a rib and a vertebra at the same time; ed. Bub., a. Yalk. ib. 650 הקיסמור (corr. acc.).—**פִּרְקוּלָא**. **קוֹסְמַיָּר**, רֵין, **קוֹסְמַיָּר** Pl. Pesik. R. s. 10 שמעו חק' ונשלחו וכו' (some ed. 'קוסבר', corr. acc.) the executioners heard (the king's order), and they took him (his son) to cut his head off. Y'lamd. to Deut. I, 1, quot. in Ar. פסחין... ולכן he made Pharaoh deaf and the executioners lame (Ex. R. s. 1 סנקליטין). Midr. Till. to Ps. VI מות חן קוסמנרין שני קוסמנרין שני וחרימה ed. Bub. (oth. ed. קוסמנרין) anger and wrath are death's two executioners. Ib. קרים' (not 'קוסמנר') cruel questionarii; Yalk. ib. 635 קוינסטרין (corr. acc.); a. e.

קִיסְטַל m. (castellum) *castle*. Targ. Ps. LXI, 4 ed. Wil. (oth. ed. קִישְטָא; Ar. קִישְקָא, q. v.).

קִיסְטַנְטִינָא pr. n. pl. (abbrev. of Constantinopolis) *Constantinople* (*Byzantium*), the capital of the Lower Roman empire (frequ. identified with Rome-Edom). Targ. Ps. CVIII, 11 קוּשׁוֹן דְּאַדְרוֹם (read קוּשְׁטֵנ' ; oth. ed. קורחא; ed. Wil. אדום only). Targ. Lam. IV, 21 קוּשׁוֹן' קרחה אדום ed. Lag. (oth. ed. בררתא דאדום; Var. קרחתא דאדומינתא). Targ. Y. I Num. XXIV, 19; 24 קוּסְטַנְטִינוֹפֿוֹלִיס Constantine built Constantinople; Yalk. ib. 642.

קִיסְטַאנְטִינֹס, קִיסְטַנְטִינוֹס, pr. n.m. (Constantinus)
Constantine, Roman emperor, v. preced.

קוֹסְמוֹר, v. קוֹסְמוֹר.

v. קוסמרינוס, קוסמרינום, קוסמנרות.
קוסמרינר.

קִּיּוֹר, pr. n. m., v. קִּיּוֹרִית.

קוסי, v. next w.

קוֹסְטֵרְפִיזִין m. pl. (κοσσοτράπεζον, Du Cange I, 722) *parasites, toad-eaters*. Lam. R. to II, 22 (expl. מגורר, ib.; v. מגורר בני אדם שחיו קוֹסְטֵרְפִיזִין חבאחם עלי (מגורר) קוֹסְטֵרְפִיזִין, and insert (שלי) men that were parasites at my table didst thou lead against me; (ed. corrupt.).

קוֹסֶם, v. קָסַם.

קוֹסֶס, v. קָסַס.

קוֹסֶס, v. קָסַס.

קוֹסְמָא, v. קָסַם II.

קוֹסְמָא, v. קָסַמָא.

קוֹסְמִיקוֹן, v. קוֹסְמִיקוֹן.

קוֹסְנִי, v. קָסַנָא.

קוֹסֶה, Tosef. Kel. B. Mets. VIII, 2, read with R. S. to Kel. VIII, 2 קוֹפֶּה, v. קוֹפֶּה.

קוֹעֵא m. (comp. נקע) *throat, gullet, windpipe*. Ab. Zar. 29^a (to one that entrusted himself to a gentile barber) thou hast a fine neck for the shears. Hull. 28^a; 53^b, v. מְסַסֵּס I. B. Kam. 117^a מיניח לקוֹעֵא מניחו tore his windpipe out of him (a colloquial expression for: forced him to give up the threatened information against his neighbor; differ. in Rashi). Ib. 55^a אריך קוֹעֵא (Ms. H. 'קאק', emended 'קאק'; Ar. קוֹעֵא; v. Rabb. D. S. a. l. note 200) has a long neck, 'קוֹעֵא a short neck. Ib. 55^a קוֹעֵא (Ms. M. קאק) has a thick neck; 'קוֹעֵא slender neck. Ber. 49^a לקוֹעֵא ... זקפיה (Ms. M. 'קאק) R. Shesheth stretched his neck over me like a serpent (was angry). Yoma 87^a bot. מודיה בקוֹעֵא while he was splitting a head, a bone flew off and struck his throat (severing an artery), and killed him; a. e.—[Yalk. Gen. 111 קוֹעֵא, v. קוֹעֵא].

קוֹעֵד, v. קוֹעֵד.

קוֹן = קָנָה II, *to go around*.—Denom. קוֹנֵה.

קוֹף, קוֹף, קוֹף I *Kof*, the nineteenth letter of the alphabet. Maas. Sh. IV, 11 קרבן כלי ... ק' קרבן כלי if you find a vessel on which *Kof* is written, it indicates that the contents are consecrated. Sabb. 104^a (in children's conversations) ק' קדוש ר"ש רשע *Kof* intimates the Holy One, *Resh*, the wicked; מריש ... ר'ק' why is the face of *Kof* turned away from *Resh* (why does *Resh* turn its back to *Kof*)? Ib. 'קוֹף the crownlet on the *Kof*; a. e.

קוֹף II m. (b. h.) *ape*. Kil. VIII, 6. Bekb. 8^a הפיל והזק' the elephant, the ape, and the long-tailed ape (*cercopithacos*) give birth after three years of pregnancy. B. Bath. 58^a אדם כק' as inferior in looks as the ape is to man. Yoma 29^b כמו שסדרי הזק' as if an ape had arranged it on the table (as an unconscious act). Tanh. P'kudé 3; a. e.—[Par. III, 5 הזק' בן, Mish. ed., v. קָנָה].—

Pl. קוֹפִים, קוֹפִין, קוֹפִיָּה. B. Kam. 80^a; Tosef. ib. VIII, 17. Snh. 109^a ק' ורוחוהו וכו' were turned into apes, spirits, demons and night-demons. Gen. R. s. 23 (in the days of Enosh) כק' men's faces were made to be ape-like. Koh. R. to VI, 11 (ref. to מרבים חבל, ib.) וכו' כק' as those who rear apes, cats &c.; a. e.

קוֹפֶּא I ch. same. Ned. 50^b. B. Kam. 101^a וקאחי קוֹפֶּא and an ape came and dyed the (stolen) wool (with dye stolen from another person). Ib. קוֹפֶּא כדו קוֹפֶּא ed. he painted a (stolen) ape with the stolen paint (so that he improved nothing thereby); [oth. opin. קוֹפֶּא *basket*; Ms. M. קוֹפֶּא, v. Rabb. D. S. a. l. note 1].—*Pl.* קוֹפֶּא. Targ. I Kings X, 22; Targ. II Chr. IX, 21.

קוֹפֶּא II m. (קפא; comp. Syr. קופא vectis, P. Sm. 3551) 1) *lever, carrying pole*. Targ. Y. Num. IV, 12 (h. text מוט). Targ. Y. II ib. XIII, 23 קוֹפֶּא.—2) (comp. קפא *trunk, vine*. B. Mets. 109^b סבא פלגא ק' (Ms. H. קפא, v. Rabb. D. S. a. l. note 6) of the trunk of an old vine (that is cut down) the gardener gets an even share with the tenant. Hull. 110^a סבא ק' Ar. (Ms. H. 'ק', v. Rabb. D. S. a. l. note 10; missing in ed.) it was an old trunk.—*Pl.* קוֹפֶּא. B. Bath. 24^a בי ק' (Ms. F. קפא) between the trunks of vines.—3) *that which hangs on the carrying pole*. Hull. 111^a קוֹפֶּא (Ar. בקפיה) the windpipe with all that hangs on it (lungs, heart &c.).

קוֹפֶּא I m. (קפא) = h. קופה, 1) *basket, tub*. B. Kam. 101^a, v. קוֹף ch.—*Pl.* קוֹפֶּא, קוֹפֶּא. Y. Sabb. VII, 10^c top, v. קפא II. Y. Pes. III, 29^d sq. וכו' not to place the tubs with flour one on top of the other. Y. Ab. Zar. IV, end, 44^b. Y. Ber. I, 2^d bot. ק' hidden among the baskets. Y. Gitt. VIII, end, 49^d; Y. Nidd. II, end, 50^b 'קוֹפֶּא how many basketfuls of cases came &c.—V. קוֹפֶּא.—2) *ball*, esp. דמוחא ק' *the head of a pin or needle, eye*. Ber. 55^b; B. Mets. 38^b, v. קפא I. Hull. 48^b 'קוֹפֶּא if the head is directed outward ... if inward &c.; ib. 49^a; a. e.—3) *pinnacle*.—*Pl.* קוֹפֶּא, v. קוֹפֶּא.

קוֹפֶּא II f. = קיפה, *arch, doorway*. Tosef. Erub. VII (V), 2, v. קיפה.

קוֹפֶּא 1) pr. n. pl. *Be-Kuppaē*. Ber. 31^a, v. קיפא.—2) pr. n. gent. *Beth-Kuppaē*. Yeb. 15^b משפחת ב' ק' the family of Beth-Kuppaē (in Jerusalem) of Ben-M'koshesh; Y. ib. I, 8^a bot. נקיפא מביח קיפא קישש.

קוֹפֶּד, v. קוֹפֶּד II.

קוֹפֶּד m. (b. h. קפד; קפד *hedgehog*. Sabb. V, 4 (54^b) עור הק' Y. ed. a. Ms. O. a. Ar. (ed. קופד) the skin of a hedgehog (tied around the udder). Ib. 53^b bot. של עור הקופד Ms. M. (ed. only עור); Y. ib. V, end, 7^c עור הקופד.

קוֹפֶּד I ch. same. Targ. Is. XXXIV, 15 (h. text קופד).—*Pl.* קוֹפֶּד. Ib. XIV, 23 (ed. Wil. קופד). Ib. XXXIV, 11 ed. Lag. (oth. ed. קפד). Targ. Zeph. II, 14.

קִיפָּדָה II, קִיפֵּד m. (cmp. preced.) [*a ball*, cmp. אֶפְסָדָה] *a piece of meat*, in gen. *meat*; [the Greek χορδόν is prob. an adaptation of our w.]. Y. Shek. V, end, 49^b [read: הָא לֵךְ שִׁמְיָהוּ הוּלֵל בְּבִין קי' (Bab. ed. קיפֵּר Ms. M. קופֵּד בשׁר read ד . . .; v. Rabb. D. S. a. l. note) here is the price for it, go and buy a piece of meat. Y. Ber. II, 5^c bot. Y. Pes. VI, 33^c. Y. Shebi. VI, end, 37^a עֲבֵר קי' he prepared a piece of meat for him. Y. Maas. Sh. II, 53^c bot. קִיפָּדָה שְׁמִינָה a piece of fat meat. Gen. R. s. 19, beg. צִלִּי קי' (some ed. קיפֵּר) a piece of roast. Ib. s. 65 (expl. כִּי צִיד וְכי, Gen. XXV, 28) קִיפָּרָא טַבָּא וְכי a good piece of meat—for his (Isaac's) mouth, a good cup of wine &c.; Yalk. ib. 110 קיפָּרָא; a. fr.—Ber. 44^b קי' על מִינֵי Ar. (ed. קיפָּרָא; Ms. M. חֲקוּפָּרָא (על חֲקוּפָּרָא) over all kinds of meat dishes.—Pl. קִיפָּדִין, קִיפָּהִין. Y. Shek. V, 49^a bot. חֲמִין קִיפֵּדִין look at these pieces of flesh (on his body); Lev. R. s. 34 קִפֵּדִין (read: יִין . . ., some ed. קִפֵּדִין, oth. קִפֵּרִין); Koh. R. to V, 13 מִקְטַנְתָּהּ (some ed. קִיפֵּר). Y. Shebi. VIII, 38^a וְכי קִיפֵּרָא to cut it in pieces and sell it in the market.

קורפּדאָי v. קופּדאָי

II. קִיפָּה v. קִיפָּה, קִיפָּה.

ב.פֿען v. קופֿער

קופה, v. קופא II.

קיפא v. קופא.

קופֿה f. (קפה, v. בָּפַח; emp. בְּרִיפָה) 1) *heap, pile*. Yoma 22^b של שרצים וכ' של אלא אם כן ק' unless a heap of reptiles hangs behind him, v. פָּרֵס. Ber. 32^a, v. נָהַם; a. e.—2) *archway, vault*, v. בְּרִיפָה.—3) (v. בְּרִיפָה) *basket, large vessel*. Y. Ber. I, 3^a מלאה וכ' a basket full of bones Gen. R. s. 13 וכל חבא bring thy tub and measure (fill it); Y. Succ. I, 52^b bot. Y. Sabb. X, 12^c פרוצה ק' a basket which is broken through (the contents of which protrude). Bab. ib. 91^b קופת הריזכין a spice-dealers' basket. Gitt. 67^a קופת הרזכים ... ר' יוחנן R. Joh. ben Nuri is a spice-peddler's basket (ready in all branches of learning); ק' של בשמים R. El. is a spice box; Ab. d'R. N. ch. XVIII; ib. של הלכות ק' a basket (or a pile) of laws (an erudite scholar). Keth. VI, 4 עשרה ... החתן the bridegroom must obligate himself to give his wife ten Denars for the *kuppah* for each Maneh (which she brings in), expl. ib. 66^b ק' של בשמים for perfumes; a. v. fr.—Tosef. Kel. B. Bath. III, 7 קיפה (corr. acc.).—Esp. *kuppah*, the communal fund for dispensing sustenance to the poor every Friday, contrad. to תמורתו R. Bath. 8^b. Peah VIII, 7 לא ישל מן הק' must not take support from the *kuppah*; a. e.—Pl. קופות. Y. Ab. Zar. I, 39^d למדור דירה והוציא עשר אם היה 10' ק' if the dates are in baskets, opp. פטליא in bales; a. fr.—Tosef. Kel. B. Mets. VIII, 2 שבמרל והק' the railing attached R. S. to Kel. XVIII, 2 (קוסה) the railing attached

to a turret (spice-box) and the cupolas thereon (emp.
אקוניבר).

קמפיון v. קופוד

קַרְפִּיָּא m. (קפח or קרה) 1) *wall, parapet*. B. Bath. 73^a וְכִי רָנָה רַחֵיטְ אֶק' ran on the parapet of the wall of Maḥoza (Rashi: אַקְפִּי on the pinnacles). — 2) *circuit, trans. indirectness, implication*. Yoma 50^b, v. בְּרִינְיָא; Zeb. 6^a; 7^b, v. בְּקִנְיָא; [Rashi fr. קפא floating, unsettled condition]. — [Hull. 111^a בְּקוּפִיָּא, v. קופא II.]

קִּיפִּינָא m. (v. קִּיפָא II) *רמרא*, *ק' the handle of a hoe*,
 contrad. *רמרא* blade; [oth. opin.: **קִּיפִּינָא** (emp. קִּיפָא I, 2)
that part of the hoe which contains the hole for the in-
sertion of the handle, the blade, v. **פִּנָּה**. B. Kam. 27^b.
 Gitt. 32^a; Sabb. 102^b *רמרא בן' שופרא* the pin which fastens
 the handle to the blade.

קופים = next w.

קופֿיץ *m.* (ch. form) **קופֿץ**; *cmp.* **קופֿיץ**, *a.* **קופֿץ** [*curved cutting tool*], *hatchet* or *bill* for chopping bones. Targ. Y. Deut. XXI, 4 (ed. Vien. **קופֿיץ**).—Bets. IV, 3 **אין מבקֿיץ** **אין** ... *you must not split wood (on the Holy Day for immediate use) with an axe ... , but only with the butcher's hatchet.* Ib. III, 6 **הק' כנגד** by putting on the scale a hatchet (instead of the commercial weights); Y. ib. 62^a bot. **קופֿים**. *Sot.* IX, 5, v. **עקה**. *Pes.* 70^a **ק' קשוורה ו'** (*fem.*) the hatchet tied to the slaughtering knife; *a. fr.*—*Tosef.* Bekh. I, 17 **עורפו בקופֿיץ** (*Var.* **בקפֿיץ**) he breaks its neck with a hatchet from behind.

*קִּיפֵּל m. (v. קִּפֵּל II) *peeled pole, lance*. Sabb. 63^a Ar.
a. Ms. O., v. קִּיפֵּל.

קִפְּלָא I [m. (קִפֵּל I, comp. כָּבַל) *metal rim on bags, lock.*—*Pl.* קִפְּפֵי. *Suh.* 110^a *Ms. F.* (Ar. s. v. קִפֵּר; *גיפּוּרִי*; *Var.* קִפֵּר; ed. קִיפֵּר; *Ms. M.* קִיפּוּרִי; v. *Rabb. D.S. a. l.* note); *Pes.* 119^a *Ms. M.* (ed. קִפְּפֵי, *Rashi* קִיפּוּרִי, v. גִּפּוּרִי).

קופלא II (קפל II) *scraping off*. B. Bath. 4^b Rashi,
v. קרפופא, a. קרפולא.

קופלארגרא, Y'lamd. to Lev. IX, quot. in Ar., v.

קופלירות v. קופלירות.

קופלא רגיא, Y'lamd. to Lev. IX, quot. in Ar. ed. Koh.
(oth. ed. קופלא רגיא) quid? [Koh. Ar. Compl. suggests
κουφολογία *a light talking.*]

קופל אור, קופליות f. pl. (comp. קופל I, a. Arab. *kufīl* sera, pessulus) 1) *bolts, padlock with chains*. Gen. R. s. 48, end ו'כ' אחד שהיו בידו שתי ק' (some ed. קפ') like one who held in his hand two parts of a lock and took them to the smith &c. Tosef. Kel. B. Mets. II, 3 של ק' ... שרשרת the chain of a padlock. Ex. R. s. 40, beg. ו'כ' חוררה קפ' של הורדה the lock which guards learning is fear of sin (ref. to Is. XXXIII, 6). Pesik. Ahārē, p. 175^a

[read:] the Lord put רמ"ח ק' ... על רמ"ח איברים שהיו בו [read: 248 iron locks on his (Goliath's) 248 limbs; Yalk. Ps. 706; Yalk. Sam. 126; (Midr. Sam. ch. XXI (כבלים) 2) (by adapt. of κεφαλῆς) wreaths around a column, capital. Num. R. s. 10 v. 10 וְכָל מִזֵּבֵּחַיִם כְּמִזְבֵּחַ הַזֶּה כָּל הַיּוֹם וְכָל הַלַּיְלָה ...] (כָּל הַיּוֹם וְכָל הַלַּיְלָה ... as columns have wreaths above and pedestals beneath &c. (Lev. R. s. 25 קִרְפֹּסִים; Cant. R. to V, 15 קִרְפֹּרוֹסִים; Tanh. B'har 1 (כוהתר. v. קִרְפֹּסִים).

קִפְּנֵדְרָא v. קִיפְּנֵדְרִיא, קופנדר.

קֹפֶפֶה m. (comp. קֹפֶא II, a. קֹפֶינָא) *bent stick, flail*. Y. Sabb. VII, 10^b bot. [read:] וְכִי הָיוּ יֹעֲבְרֵי בִיתְרִיא בִּבְ' וְכִי he that works flax stalks with a flail (on the Sabbath) commits the offense of threshing.

קִפְסָא *f. (capsa) box* for books &c. Targ. Y. Deut. XXXI, 26.—Kel. XVI, 7 כסוי של ק' (ed. Dehr. קפצא) the lid of a box. Men. 41^a כלי ק' (Maim. to Kel. l.c. ed. Dehr. קיפצא) garments in a box; Yalk. Deut. 933 קִפְסִין (*pl.*) Midr. Till. to Ps. XII מלאה ו' ק' a box full of gold Denars; ib. קושמא כולה ו' (ed. Bub. קיש', corr. acc.) the whole box is of gold on the outside; Yalk. ii. 656.

קָבוּסֵאִי v. קוּפֵּסֵאִי

קופירץ v. קופץ.

קופטא, v. קופצא.

II. קופֿדא. a. קופֿר. v. קופֿרא, קופֿר

קוֹמְפּוֹזִיטִין v. קוֹפּרְמַסְאוֹת.

מִפְּרָם v. קוֹפְרָצִיךְ

קִיפְתָּהּ, קִיפְתָּהּ f.=h. קִיפָה, *basket, tub*. Y. Sabb. IV, beg. 6^d וְכִי יוֹרְדָהּ לִי כִי יוֹרְדָהּ לִי to keep it warm, put it in a large vessel, and put the vessel on peat (קִיפְתָּהּ). Y. Peah I, 15^c bot. וְכִי יוֹרְדָהּ לִי קִיפְתָּהּ יֵאָדָר (not קִיפְתָּהּ) well the millers say, every man carries his worth in his own tub, i.e. there is a different way of doing good for every man; a. e.—*Fl.*, v. קִיפָה I.

קוץ (emp. קָצַץ 1) to *shrink, be dried up*. Hull. 43^b
 שחורטו וקוץ Ar., v. קָצַץ.—Part. pass. קָצוּץ. Succ. 32^a top
 ק' (לולב) a Lulab which is shrunk (Rashi: thorn-like, v.
 קָצַץ).—V. קָצוּץ. —Denom. קוץ, קָצַץ.—2) to *curl*. Denom.
 קוּצוּץ.

Pz. קָפֵץ (denom. of קָץ) to clear of thorns, weed. M. Kat. 6^a וְיִצְאֵן לְקַפֵּץ וְיִ' they go out to clear the roads (for the Passover pilgrims). Tosef. Shebi. III, 7 מְקַפְצֵין וְיִ' Var. ed. Zuck. (ed. Zuck. מְקַפְצֵין; oth. ed. מקימין, corr. acc.) you may remove the stones, thorns &c.

Nithpa. נִתְּקוּץ, נִתְּקוּץ to be cleared. Shebi. IV, 2 שדה שנתקוץ (Y. ed. שנתקוץ) a field that has been cleared; Bekh. 34^b; M. Kat. 13^b; Gitt. 44^b.

כִּי ch. same. Succ. 23^b בְּיָמֵי אֶרֶץ אֲרָם. (ed. 'כור'), v. פִּינְיָן.

Pa. קְרוּךְ to curl.—*Part. pass.* מְקוּרֵךְ dishevelled, unkempt. Lev. R. s. 5 שְׁעִירָה מֵקֵץ (not מֵקֶץ) with unkempt hair, opp. סָרִיק, v. סֵרֶק II.

קָרַץ I (b. h.; v. preced.) *to shrink; to feel aversion, loathe, fear* &c. Yalk. Dent. 863 וּבְ^{אֵל} קָרַצְוֵי בְּרַבְרִי וּבִי be not wearied of studying the words of the Law, but let the last day be like the first. Sifra K'dosh., Par. 4, ch. XI (ref. to וּבְאֵל, Lev. XX, 23) מִזְּמֻנֵי קָץ שְׂוֹאֵה מִזְּמֻנֵי like a man that is sick of his food (and vomits; Yalks. Lev. 626 קָמַט בְּמִזְנֵי). Meg. 28^a בְּרִי' קָמַט art thou wearied of my long life?; a. e.

קִיץ ch. same. Targ. Jud. IX, 38. Targ. Hos. IV, 6. Targ. Lam. II, 1 (h. text יָרִיב); a. fr.

קָרַץ II (b. h.; denom. of קָרַץ) *to summer* (v. Is. XVIII, 6).

Pi. מִקְרִיץ 1) to cause to summer. Gen. R. s. 34 (play on מִקְרִיץ, Gen. VIII, 22) הֵיחָא אִרְיָהּ אִרְיָהּ אִרְיָהּ I shall make the birds feed on them in the summer (with ref. to קָרָץ, Is. i. c.)—2) (v. מִקְרִיץ) *to supply the altar during the dull season.* Y. Yoma V, beg. 42^b מִקְרִיזִים בָּהּ וּב' they supply the altar with it, i. e. use it for sacrifices when the altar is otherwise unemployed; Y. Shek. I, 48^a bot.; Shebu. 12^a מִקְרִיזִין בָּהּ וּב' Ib. אֵין מִקְרִיזִין בְּגוֹפֵן וּב' we do not use^c them bodily as sacrifices, but what we buy with their value. Ib.^b מִקְרִיזִין בְּעוֹלֹת הָעָם you must not buy birds for burnt offerings out of the funds designated for public free-will offerings. Tosef. Men. X, 8 (expl. הַזִּבְחָה מִקְרִיץ) וּמִקְרִיזִין וּב' they buy therewith burnt offerings to supply the altar &c.

קָצַץ III *to cut*, v. קָצַץ.

קִיץ ch. same. Targ. O. a. Y. I Num. XIII, 23 (Y. II קִיץ). Targ. O. ib. 24 (Y. קִיץ; a. fr.—Part. קִיץ. Targ. Jer. X, 3.—B. Mets. 107^b מִרְקִיץ cut the forest, sir (to allow a tow-path along the river). Ib. קִיץ, v. infra; a. e. [ib. קִיץ, v. infra].—Transf. (cmp. תִּסְכֵּךְ) to determine, agree, appropriate. Targ. Y. Num. V, 15 רִקֵץ עֵלָה (not רִקֵץ) for which he makes an appropriation in her behalf out of her property.—B. Mets. 67^a לֹא קִיץ לֵיהּ he did not explicitly allow him the usufruct of the mortgaged property (מִשְׁבִּיחָהּ, v. קִיץ).—Part. pass. קִיץ q. v.

Pa. קריץ same. [Targ. Y. Num. i. c., v. supra.]—B. Mets. 107^b *והדר ניקון אנא . . . ניקיצו עילאי* Rashi (ed. קוצו incorr.; Ms. M. *ורצינא . . . ניקצו*, fr. קריץ) let the owners of the upper and those of the lower parts of the forest cut (a path), and then I shall do likewise. Ib. *אי קריצו* *אי קריצנא* had they cut (their part), I should cut, but as they have not, why should I? Ib. 108^a *מאן קריציה* (מאן קריציה תקוק וכו') Ms. H. (ed. *מאן קריציה תקוק וכו'*) who ordered the cutting of this (my forest)? may his branch (offspring) be cut off; a. e.

Ithpe. יִתְּקַח (fr. יִתְּקַח) to be cut off, v. supra.—V. יִתְּקַח, יִתְּקַח.

קריץ IV, *Hif.* הקריץ to awake, v. קריץ.

קֶזֶז I m. (b. h.; קֶזֶז or קֶזֶז I) 1) *thorn*. R. Hash. 17^a bot. (ref. to Mic. VII, 18) אֵלִיָּה וְקֶזֶז בָּהּ וְיֵה' a fat tail with a thorn in it (a consolation implying an evil prediction),